

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Treasurers of the Domestic and Foreign Committees, *ex officio*,

And the following elected Members:

Rev. H. Dyer, D.D.
Rev. George Leeds, D.D.
Rev. Noah Hunt Schenck, D.D.
Rev. E. A. Hoffman, D.D.
Rev.
Rev. William N. McVickar, D.D.
Rev. J. Livingston Reese, D.D.
Rev. J. H. Eccleston, D.D.
Rev. Thomas F. Davies, D.D.
Rev. James Saul, D.D.
Rev. Geo. Williamson Smith, S.T.D.
Rev. Henry Y. Satterlee, D.D.
Rev. Jacob S. Shipman, D.D., D.C.L.
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Mr. Julien T. Davies.
Mr. John H. Shoenberger.
Mr. Alfred Mills.

REV. JOSHUA KIMBER, *Secretary of the Board.*

REV. GEORGE F. FLICHTNER, *Secretary,*

REV. JOSHUA KIMBER, *Secretary,*

MR. WM. BAYARD CUTTING, *Treasurer,*

MR. JAMES M. BROWN, *Treasurer,*

FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P.M., on the second Tuesday of December, March, June, and September.

MARCH, 1884.

CONTRIBUTIONS FOR MISSIONS.

THE Board of Managers would not presume to "dictate" to their brethren of the Clergy and Laity as to when or how many offerings should be made for the work committed to their care, as it has been said they have done, presumably in the resolution and appeal published in the last number and the one before.

The language of the resolution is "That it be *recommended* by the Board of Managers to all the parishes . . . to make at least two collections every year . . . and that the subject of Domestic Missions and that of Foreign Missions be each presented separately." We are persuaded, moreover, that the words "*issue a call*, to the Rectors . . . to devote the offerings of all Sunday-schools during the season of Lent to the Domestic and Foreign Missionary Work of the Church," were used in no dictatorial spirit. Worcester's first definition of "call" is "a vocal address of summons or invitation."

Very many rectors, superintendents, and teachers have already responded to this "summons or invitation," though it spoke from the printed page in-

stead of from the living voice, by sending thus early for large supplies of the Lenten Mite Chests for the use of the pupils of their schools. Many of the letters come bearing the kindest words of sympathy and interest. We give just one such from one of the most distant Missionary Jurisdictions:

January 21st, 1884.

REV. AND DEAR SIR:

Your circular on Sunday-school Lenten Offerings is before me. You ask for ten cents from each child during Lent. Of course our offering shall come to you, and shall not be less than you ask for.

Such words as these make us happy, especially when they come from those who are themselves dependent upon aid from without.

We have not directly heard what further action in regard to this matter of Lenten Offerings has been taken by the several Bishops by way of commending the plan; but have noticed that one or two at least have spoken favorably of it in their diocesan organs, and reprint here Bishop Stevens' letter to his diocese, in which the plan originated.*

EPISCOPAL ROOMS, 1102 Walnut Street,
PHILADELPHIA, January 24th, 1884.

To the Rectors and Superintendents of Sunday-schools in the Diocese of Pennsylvania.

DEAR BRETHREN:

The success of the efforts made during the last six years to interest the children in the Sunday-schools in the Mission Work, both Foreign and Domestic, of our Church, and to secure their Lenten contributions toward its support, constitutes a fresh appeal to you to take up the subject this approaching Lent and to give it your hearty aid.

During the last six years over \$22,000 have been contributed by the Sunday-schools in this diocese, doing thus not only a good work by the material aid which is thus furnished, but also setting an example for other dioceses to copy.

I trust that the diocese which gave birth to this movement, and which has thus far done so well, will not fail to make still further effort to increase the number of contributing schools, and also to increase the amount of the collections. The plan has my fullest endorsement, as I trust it will receive your cordial and liberal support.

Very truly yours,

WM. BACON STEVENS.

It is a great thing to elicit the interest of the children of the Church and secure their coöperation, but, meanwhile, we must not neglect their elders, who are, in this generation, the stewards of the LORD of the Harvest. Hence, we were exceedingly pleased to have the following testimony as to the wisdom of one of the Board's methods for awakening interest in the Church at large, and no less gratified to find that, although Dr. Kirkby's services are now retained by the Domestic Committee only, the interest incident to his visit expands to embrace as well the great foreign field:

* Too late for insertion in this number we received Bishop Bedell's Pastoral Letter upon this subject. It is most earnest. The Sunday-school Association of the Diocese of Ohio is vigorously acting under the plan.

COMMUNICATION FROM THE WESTERN CONVOCATION OF MASSACHUSETTS.

We, whose names are signed hereto, Rectors of parishes belonging to the Western Convocation of the Diocese of Massachusetts, deeply impressed as we are, from the report of the Missionary contributions of the year contained in the December number of *THE SPIRIT OF MISSIONS*, with the smallness of the offerings of the parishes outside of the large cities, and believing strongly that love of, and faithfulness to, the cause of Missions, both Foreign and Domestic, are inevitably dependent among our people upon a knowledge of the work being done, derived from personal intercourse with the various workers, do hereby desire, unsolicited, to express our thanks for Archdeacon Kirkby's visit to us, and our sense of the great value in exciting Missionary interest in our congregations which it has been to us, and the increase in offerings which in our judgment will result from it.

ARTHUR LAWRENCE, Rector of St. Paul's Church, Stockbridge.

JOHN COTTON BROOKS, Rector of Christ Church, Springfield.

HENRY H. SMYTHE, Rector of St. Mark's Church, Adams.

S. H. HILLIARD, Rector of St. George's Church, Lee.

J. STURGIS PEARCE, Rector of St. John's Church, Northampton.

ARTHUR H. PROFFITT, Rector of Christ Church, Sheffield, and Trinity Church, Van Deusenville.

JAMES E. LINDHOLM, Rector of St. James' Church, Great Barrington.

JOSEPH M. TURNER, Principal of St. Stephen's School.

WM. WILBERFORCE NEWTON, Rector of St. Stephen's Church, Pittsfield.

HARRY J. BODLEY, Rector of St. John's Church, North Adams.

JOSEPH A. TICKNOR, Minister in charge of St. John's Mission, Williams-town.

P. VOORHEES FINCH, Rector of St. James' Church, Greenfield.

SAMUEL SNELLING, Rector of Grace Church, Amherst.

H. L. FOOTE, Rector of St. Paul's Church, Holyoke.

Signed at a regular Meeting of the Convocation at Pittsfield, January 16th, 1884.

To the Board of Managers of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church.

LENTEN OFFERINGS.

One of the members of the Board of Managers has made the suggestion, that the Secretaries have prepared a suitable card to be hung upon contribution boxes in church or chapel, to indicate that offerings deposited therein at the daily Services during Lent will be applied to the General Missions of the Church. The Secretaries have had prepared such a card which they will be glad to supply upon application from any Clergyman in charge of a congregation. A rector who happened to see one of these cards instantly said, "This is well thought of, since no offerings are usually received at such week day Services."

THE YOUNG CHRISTIAN SOLDIER AND THE CARRIER DOVE.

Copies of *The Young Christian Soldier* and *The Carrier Dove* for the first Sunday in February will be furnished in packages for free distribution on application to either of the Secretaries. This number contains the Secretaries' Letter with respect to the Sunday School Lenten Offering Plan; the proposition to the Children with regard to obtaining subscriptions to *THE SPIRIT OF MISSIONS* and the accompanying Letter to Rectors, Superintendents and Teachers.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from January 1st, to February 1st, 1884.

ALBANY.			OHIO.	
<i>Salem</i> —St. Paul's.....	58	63	<i>Berea</i> —St. Thomas'.....	1 00
<i>Troy</i> —St. John's*.....			<i>Huron</i> —Christ Church, through Wo. Aux....	10 00
CALIFORNIA.			<i>Medina</i> —St. Paul's, exclusive of Mexico.....	4 61
<i>San Francisco</i> —St. Luke's, Mite Chest.....	1	60		15 61
CENTRAL PENNSYLVANIA.			SOUTH CAROLINA.	
<i>St. Clair</i> —Holy Apostles.....	2	55	<i>Anderson</i> —Grace.....	3 70
CHICAGO.			<i>Winnboro</i> —St. John's.....	9 90
<i>Chicago</i> —Trinity Church, Mr. Geo. S. Blakeslee	5	00		13 60
<i>La Grange</i> —Emmanuel Church, Mr. Levi	10	00	VERMONT.	
<i>Blakeslee</i>			<i>Bennington</i> —St. Peter's.....	4 58
CONNECTICUT.			<i>Burlington</i> —St. Paul's, of which for Domestic	
<i>Hartford</i> —"M. C. H.," through Wo. Aux....	1	00	Missions, \$45.61; Foreign Missions, \$13.11.....	87 48
<i>Thomaston</i> —Trinity Church.....	10	50	<i>Cambridge</i> —Holy Apostles.....	85
EASTON.			<i>Chester</i> —St. Luke's.....	2 00
<i>Cecil Co.</i> —Trinity Parish.....	6	48	<i>East Berkshire</i> —Calvary.....	74
FOND DU LAC.			<i>Enosburgh</i> —Christ Church.....	3 07
<i>Oneida</i> —Hobart Church.....	9	10	<i>Factory Point</i> —Zion.....	2 56
IOWA.			<i>Fairfax</i> —Christ Church.....	3 19
<i>Des Moines</i> —St. Paul's.....	13	00	<i>Fairfield</i> —Trinity Church.....	2 50
<i>Lyons</i> —Grace.....	4	29	<i>Georgia</i> —Emmanuel Church.....	1 28
MAINE.			<i>Island Pond</i> —Christ Church.....	1 25
<i>Saco</i> —Trinity Church.....	6	25	<i>Jericho</i> —Calvary.....	06
MARYLAND.			<i>Milton</i> —Trinity Church.....	94
<i>Baltimore</i> —Mount Calvary.....	17	35	<i>Montgomery</i> —Union Church.....	4 94
<i>Prince George's Co.</i> —St. Luke's S. S.....	6	75	<i>Newport</i> —St. Mark's.....	75
MASSACHUSETTS.			<i>Northfield</i> —St. Mary's, of which for Freedmen	
<i>Boston</i> —Mrs. Helen A. Clarke.....	3	50	Missions, \$2.50.....	5 82
<i>Bridgewater</i> —Trinity Church.....	2	00	<i>Poultney</i> —St. John's.....	8 15
			<i>Randolph</i> —Grace.....	1 33
MICHIGAN.			<i>Richford</i> —St. Ann's.....	1 06
<i>Corunna</i> —"M. D.".....	1	50	<i>Rutland</i> —Trinity Church.....	23 40
MISSISSIPPI.			<i>Shelburne</i> —Trinity Church.....	6 64
<i>Woodville</i> —St. Paul's (of which choir \$1; "Mrs. S." 50 cents).....	6	80	<i>Sheldon</i> —Grace.....	7 25
NEW HAMPSHIRE.			<i>St. Alban's</i> —St. Luke's.....	16 42
<i>Concord</i> —St. Paul's, for Domestic Missions, \$11.85; Foreign Missions, \$9.60.....	21	45	<i>St. Johnsbury</i> —St. Andrew's.....	5 23
<i>Lancaster</i> —St. Paul's.....	1	35	<i>Vergennes</i> —St. Paul's.....	8 00
<i>Wolfboro Junction</i> —St. John Baptist.....	3	37	<i>West Randolph</i> —St. John's.....	88
			<i>West Rutland</i> —Grace.....	90
NEW YORK.			<i>Windsor</i> —St. Paul's.....	15 25
<i>Goshen</i> —St. James', "A Friend".....	79	00	<i>Winooski</i> —Trinity Church.....	2 90
<i>White Plains</i> —Grace.....	33	13		219 40
NORTH CAROLINA.			VIRGINIA.	
<i>Beaufort Co.</i> —Aurora Mission.....	2	35	<i>Alexandria</i> —St. Paul's, through Wo. Aux....	36 55
<i>Durham's Creek</i> —St. John's.....	2	15	<i>Amherst Co.</i> —Lexington Parish, Ascension, for China and Japan.....	14 18
<i>Lenoir</i> —St. James' S. S.....	2	55	<i>James City Co.</i> —Bruton Parish, Christ Church, R. M. Smith, \$11; A. C. Smith, \$2; E. M. Smith, \$1.....	14 00
<i>Lincolnton</i> —St. Paul's S. S.....	2	97	<i>Nansemond Co.</i> —St. John's.....	5 00
			<i>St. Paul's</i>	5 12
NORTHERN NEW JERSEY.			<i>Pittsylvania Co.</i> —Danville, "Friends".....	10 00
<i>Hackensack</i> —Christ Church.....	50	00		84 85
			WEST VIRGINIA.	
			<i>Fairmont</i> —Christ Church.....	3 12
			<i>Morgantown</i> —Trinity Church.....	2 46
			<i>Parkersburg</i> —Trinity Church.....	15 95
				21 53
			WISCONSIN.	
			<i>Waukesha</i> —St. Matthew's S. S. Mite Chests..	3 00
			<i>Receipts for the month</i>	722 61
			<i>Amount previously acknowledged</i>	4,354 71
			<i>Total receipts since September 1st, 1883</i>	\$5,077 32

* In the November-December number of THE SPIRIT OF MISSIONS, page 678, under Albany, St. John's Church, Troy, N. Y., should read 105 names instead of \$105.

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 129 and 148.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" N. H. Schenck, D.D.,
" William N. McVickar, D.D.,
" J. L. Reese, D.D.,
" T. F. Davies, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" C. E. Swope, D.D.,

Mr. G. N. Titus,
" William Scott,
" Benjamin Stark,
" W. G. Low,
" H. P. Baldwin,
" John A. King,
" Wm. Bayard Cutting,
" Alfred Mills.

Rev. GEORGE F. FLICHTNER, *Secretary.*
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer.*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

MARCH, 1884.

OFFERINGS FOR DOMESTIC MISSIONS.

It will be of great assistance to us in our work if our brethren of the Clergy will inform us at what time their parishes will make an offering for Domestic Missions; also, if they desire us to send some one to them to present the Committee's work. It will, of course, be understood that with our limited staff we cannot always provide for such presentation, on the day of the offering. We shall endeavor, however, if possible, to make such an arrangement for this as will be satisfactory to the Clergy. We should be happy to furnish them with leaflets for distribution, if they will send us word what and how many they will require. Collection cards, for the purpose of receiving pledges from those who are unprepared for the offering, will also be supplied in any number, on application.

From some replies which we have already received to our circular containing the above request it would seem that its purpose is not always understood. We desire therefore to explain that it was not sent as an appeal for offerings, but that we might have on record the dates at which offerings are to be expected during the year and from year to year. This will enable us to use greater discrimination in preparing and circulating information, and in various ways be exceedingly useful in the work of the office. We shall be grateful to our brethren if they will, in every case where offerings are made on a certain day, inform us of the date, and when made by the "Systematic Plan," of the time when payment is usually made.

LEAFLETS ON DOMESTIC MISSIONS FOR DISTRIBUTION.

COPIES of the following leaflets will be supplied in any number, without charge, upon application. In ordering any of these leaflets ask for—copies of Leaflet—, designating it by the capital letter prefixed.

- (A.) A Word about the Appropriations.
- (B.) The Oregon Mission. By Bishop Morris.
- (C.) The Church's Work among the Indians. Letters from Bishop Lyman and others.
- (D.) The Church's Work among the Colored People of the South.
- (E.) The Nebraska Mission. By Bishop Clarkson.
- (F.) The Colorado Mission. By Bishop Spalding (in press).
- (G.) The Utah and Idaho Mission. By Bishop Tuttle (in press).
Alaska. By the Rev. W. W. Kirkby, D.D.

EDITORIAL NOTES.

THE heart of the Secretary has been very much cheered during the past month by the receipt of a draft for SIX THOUSAND DOLLARS from "A Friend in Massachusetts, toward the payment of the deficiency of last August." He takes this, the only method at his command, to convey, in the name of Domestic Missions, his most grateful thanks to the unknown giver, who has so generously responded to his appeal. With gratitude to GOD who has put it into the heart of one of His faithful servants to relieve them of such a material portion of the burden which has weighed heavily upon them, the Committee will feel a renewed hope and confidence. May they not also trust that He will prompt some other lover of His Church to complete the work so well begun?

"The Board of Managers of the Domestic and Foreign Missionary Society have appointed the Rev. W. W. Kirkby, D.D., special agent of the Domestic Committee. It is fortunate for the Churches which are to be visited in the interest of Missions that they are to have as a guest one who has become so universally respected and beloved by all who have so far had the benefit of a visit from him. The Rectors who write to make an engagement with Dr. Kirkby, should give him an opportunity to visit their Sunday-schools as well as to address their congregations. We know of nothing better than such a visit to awaken missionary vitality in any quarter where it may be deficient."—*Episcopal Register*.

THE MISSIONARY JURISDICTION OF NEBRASKA AND DAKOTA.

BY THE RIGHT REV. ROBERT H. CLARKSON, D.D.

THE Missionary Jurisdiction of Nebraska and Dakota was created by the House of Bishops in 1865. The Rev. Robert H. Clarkson, D.D., Rector of St. James' Church, Chicago, was elected the first Bishop of this jurisdiction at the General Convention of 1865. He was consecrated on the 15th day of November of the same year in St. James' Church, Chicago, by the then presiding Bishop, the Right Rev. Dr. Hopkins of Vermont.

These two Territories, Nebraska and Dakota, had previously been part of the great Missionary jurisdiction of the Bishop of the Northwest, the Rt. Rev. Joseph C. Talbot, D.D.

When Bishop Clarkson entered upon his work there were seven Clergymen connected with the jurisdiction, and four small churches, one at Omaha, one at Nebraska City, one at Decatur and one at Nemaha City—all in the Territory of Nebraska. The whole population of the jurisdiction at this time (1865) was about 40,000, nearly seven-eighths of which was in the Territory of Nebraska.

There were then about 30,000 Indians in the jurisdiction, chiefly in the Territory of Dakota, living along the Missouri River, north and west of the town of Yankton, the then capital of Dakota.

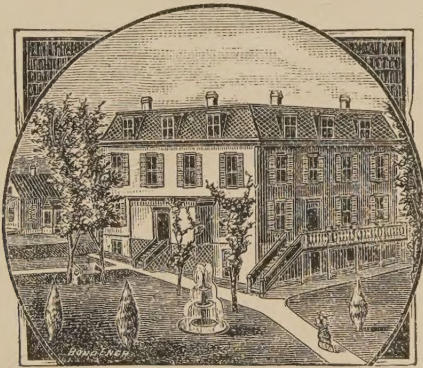
Missions were established among these Indians in 1866 and 1867. The Bishop took up his residence first at Nebraska City, and commenced a boys' school there (Talbot Hall) in 1866, which afterward grew into Nebraska College, now under the charge of the Rev. John McNamara, D.D. In 1867 the Bishop removed his residence to Omaha, and the present Brownell Hall building for the girls' school was erected about that time in the town. The institution had been organized a few years previously by Bishop Talbot, and had been located in the country three miles from Omaha.

This excellent institution, which has been doing a noble work in the education and training of young women, needs very much at this time (1884) new and larger buildings.

also taken to increase the fund, which was carefully managed until now it amounts to \$36,000.

Bishop Clarkson was unanimously chosen the Diocesan of the new Diocese of Nebraska in 1870 and accepted the position, retaining his charge of Dakota as Missionary Bishop. He declined to accept any salary from the Diocese of Nebraska as long as he remained a Missionary Bishop, but allowed the sum which was voted to him for that purpose to be added every year to the permanent Episcopal Fund of the Diocese.

In 1871 the Missionary Jurisdiction of Niobrara was erected out of that of Nebraska and Dakota, it being chiefly that portion which contained our Indian Missions, and in 1872 the Right Rev. Dr. W. H. Hare was



BROWNELL HALL.

The Bishop is endeavoring now to raise a fund of \$15,000 for the purpose, and he feels sure that the same amount of money cannot be more judiciously expended for Church work anywhere in the country.

Very soon after Bishop Clarkson commenced his duties in Nebraska and Dakota the tide of population began to flow into these new Territories. New and large towns sprang up with great rapidity throughout the jurisdiction. The population of Nebraska at the present time is 600,000 and of Dakota about 300,000.

In 1868 Nebraska became a State, and was erected into a diocese and admitted into union with the General Convention. The first duty that the new diocese entered upon was the creation of an Episcopal Fund. An assessment for that purpose was made upon every parish and Mission, and collected and invested every year. Other means were

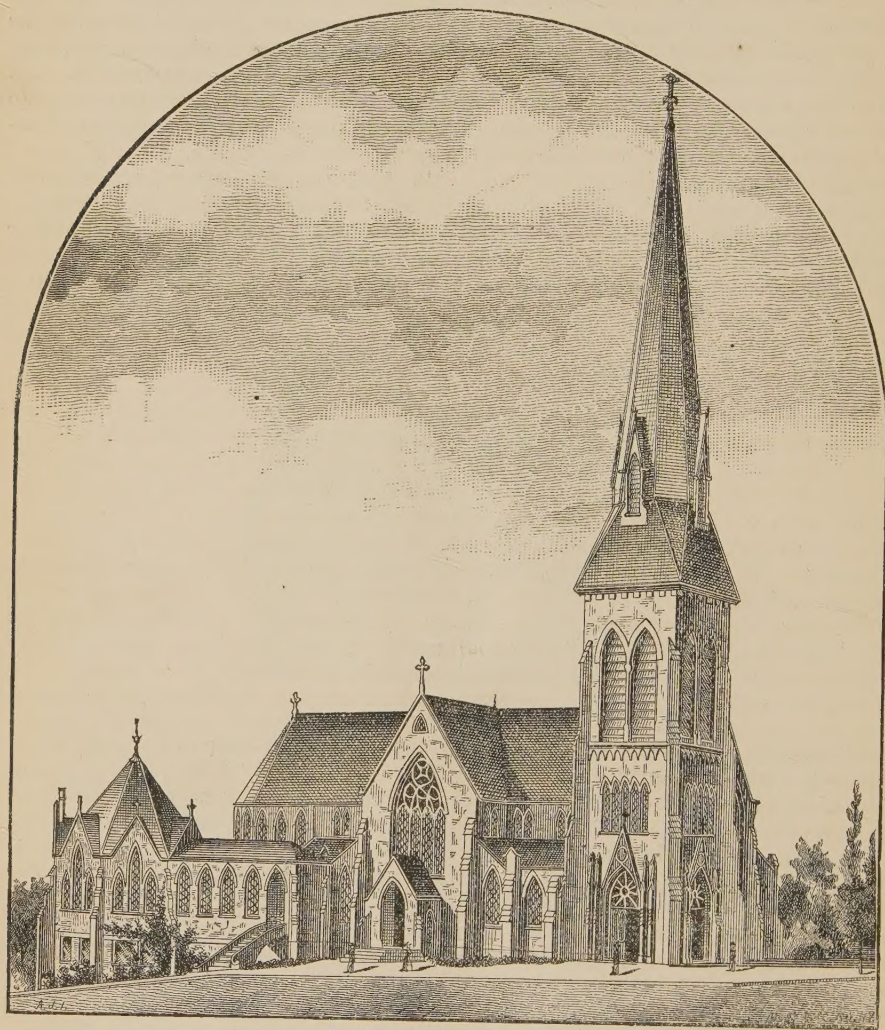
chosen to be the Bishop of the new jurisdiction.

In 1883 the Missionary Jurisdiction of North Dakota was erected out of Dakota, and the Rev. W. D. Walker was consecrated as Bishop of the same; and at the same time the boundaries of the Jurisdiction of Niobrara were enlarged and the name changed to that of South Dakota. So that there are now (in 1884) three jurisdictions in the original one assigned to Bishop Clarkson in 1865, with 3 Bishops, about 60 churches, 60 Clergymen, and 4,500 communicants in them all.

In 1872 the Bishop of Nebraska began to collect funds in the city of Omaha for the erection of a Cathedral church in that city. In the spring of 1880 the corner-stone of the Cathedral was laid in the presence of six Bishops and thirty Clergymen, and a very large concourse of people. The work

went slowly onward as fast as the money for the purpose could be procured, no debt being allowed to be incurred in the erection of the edifice. On the 15th day of November, 1883, being the eighteenth anniversary of the consecration of the Bishop, the fine

tion. The Cathedral is entirely finished except the tower and chapel-house, and it cost as it stands, with its furniture and appointments, about \$70,000, the larger part of which was contributed by the churchmen and citizens of Omaha. A noticeable feature



TRINITY CATHEDRAL, OMAHA.

Cathedral was consecrated to the worship of Almighty God. The Right Rev. Bishop Garrett of Northern Texas preached the sermon on the occasion, and the Lord Bishop of Toronto, Right Rev. Dr. Sweetman, and the Right Rev. Bishop Burgess of Quincy participated in the Services of the consecra-

tion. Every window and every article of furniture and adornment is a memorial gift. In connection with the Cathedral and adjoining it is an Episcopal residence built in 1881, and a large and beautiful Child's Hospital and Home, built in 1883.

Through the efforts of the Rev. Dr. Oliver, a valuable property has been secured in Nebraska City and named Shoenberger Hall, and designed originally for a divinity school. It is now used for primary educational purposes. There is an endowment of \$10,000 for a theological professorship which is now utilized for the support of a general Diocesan Missionary. A legacy of \$5,000 left to the diocese by the late Mrs. Clarissa Cook has been funded and the interest used every year at the discretion of the Bishop, to aid struggling parishes in the erection of churches. A church is built by the aid of this legacy every year. A legacy of \$10,000 left to the diocese by Mrs. Fiske, of Ithaca, New York, was added to the Episcopal Fund. It is the settled purpose of the Bishop and trustees of the property of the diocese, to fund all legacies and use only the interest of the same. Legacies are still needed for the endowment of our Diocesan schools. No Church schools can be considered as permanently established without at least a partial endowment.

At the General Convention of 1883, the Bishop of Nebraska resigned his charge of Dakota, on the ground that Dakota needed a Bishop of its own, and that Nebraska alone was more than enough for any one Bishop properly to look after and care for. In doing so the Bishop used this language: "I am happy to be able to report that Nebraska is able henceforth to support her own Bishop. . . . She has now 36 Clergymen, 35 churches and 2,200 communicants, two excellent Church institutions of learning, a hospital, a Cathedral, a Bishop's residence, a moderate Episcopal endowment, and what is better than all, a body of as earnest, united, and faithful Clergy as ever a Bishop was blessed with."

Of course a Missionary Bishop has many and pressing needs. After a new building for Brownell Hall, which I place as the first and great necessity for the Diocese of Nebraska, we need several scholarships of \$250 annually, for the education of the sons of our Clergymen and young men looking

to the Ministry, in our most excellent Boys' School. If I had four or five such scholarships now, it would do us a speedy and double good; it would help in the Christian education of some bright boys, and it would also make the income of the school large enough to meet its outlay.

New churches are needed at several interesting points in the diocese, to wit: Norfolk, Ulysses, Tecumseh, Cedar Rapids, Arapahoe, St. Paul, Friendville, York, Aurora, Tekama and Seward. At most of these places a good and sufficient church, costing \$1,200, could be built with from \$300 to \$400 aid from individuals or churches.

We need also, perhaps more than all else, a few earnest, godly and devoted young men of Missionary zeal who would be willing to be travelling evangelists, going constantly from town to town preaching, baptizing and administering the Communion to the scattered members of the Church who are settled all over the State. There is no need that we feel greater than a band of men like this, but they must be content for a while to be without a home, and without family, and always on the march. Nebraska is not a mining State, but altogether an agricultural one, and therefore her people come to stay. There is no shifting or falling away of populations, except in very extraordinary and infrequent cases. Nearly every town in the State grows more or less rapidly every year in wealth and in people, so that there is hardly any risk in placing a church or opening a Mission in any town. Most of the people, especially in the newer portions of the State, have but little means, and they need all the little they bring with them to carry them through the earlier struggles of frontier life. In building their churches, therefore, and in sustaining their Clergymen they must be assisted; but we do not believe that there is any Missionary ground in the land that will more speedily and more richly repay Missionary aid and Missionary sympathy.

WESTERN TEXAS.

BY THE REV. T. W. TAYS.

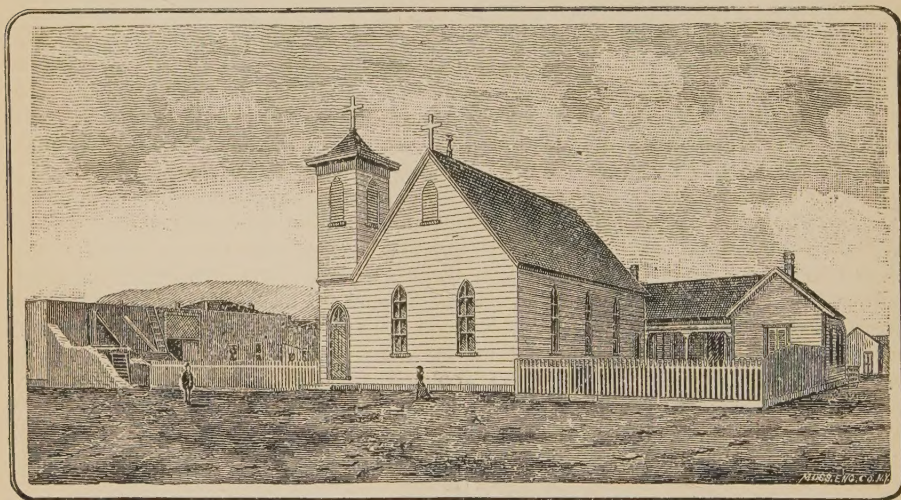
THE accompanying cut represents a little church on the extreme Mexican frontier on the Rio Grande. This river forms the boundary line between Mexico and the United States; and by the treaty of Guadalupe-

Hidalgo provision was made for a sufficient number of forts on each side of the river to secure peace along the border. Should not the Church, then, establish a line of watch-towers along this river, not only to

assist in promoting peace, but from which the Gospel of peace may be carried into our sister republic? Years ago a church was built at Brownsville, at the mouth of the Rio Grande, but nothing more was done on the border until October 2d, 1870, when the Rev. J. W. Tays arrived at El Paso. He had just served a term as chaplain of the upper house of the Legislature of Texas, where he met the representative men from this section, who persuaded him to return with them to El Paso, the extreme northwest corner of Texas, just across the river from Paso del Norte, a place of eight thousand souls, the extreme northeast corner of old Mexico. At this time there was quite a number of the

15th day of December, 1875. At the urgent request of the same brothers, and with the sanction of the Missionary Bishop of Western Texas, he returned on the 6th day of April, 1881. He soon had the satisfaction of seeing four railroads running into El Paso. On Christmas day, 1881, he laid the corner-stone of St. Clement's Church, and on the 12th day of February, 1882, he had the pleasure of conducting the first Service in it. By degrees we have succeeded in getting an organ, a bell and a carpet.

The Missionary, feeling the importance not only of providing a home for himself but for his successors, has succeeded in



ST. CLEMENT'S CHURCH, EL PASO, WESTERN TEXAS.

officers and men of the old California column residing here, who after their discharge determined to make this place their home, and were waiting for the advent of the projected Memphis & El Paso Railroad. But the panic of 1873 dispelled all their expectations, and within a year they were scattered to the four winds; and the Missionary who had supported himself all these years by teaching, found himself alone with the Mexicans, but they could not support him. Two brothers, however, who had been induced by him to come to the frontier, on account of the climate, and who had purchased property here, supported him another year. He then felt it his duty to turn his back upon the scene of his hopes and his prayers, and he started east on the

erecting a neat little rectory, which completes the picture as you see it.

There is yet a little debt on the church, but God has so blessed us in the past, that we have every confidence He will continue to look favorably upon this work, and will soon cause the debt to disappear. Since the erection of this outpost, another tower has been built on this picket line, at Laredo, where the Mexican National crosses the river; and we trust that the time may soon come, when these watch-towers will be so multiplied along the thousand miles of the Rio Grande dividing Mexico from the United States, that the whole line may be illuminated with such a blaze of Gospel light that it may shine far and wide on both sides of the river.

MISSIONARY INTELLIGENCE.

NEW HAMPSHIRE.—From Hanover, the Rev. Mr. Berkely writes: "The work here, so far as I can judge, is prosperous, and I hope, with God's blessing, may bring forth fruit to His honor and the good of His Church. Yet the character of the work here is such that present results are seldom seen. Hanover might properly be called Dartmouth, because the College really *makes* the town, and in a great measure rules the town. Our work here in the town itself is mostly among 'down-town folk' and 'the students,' Hanover being divided, as our Bishop has said, into 'up-town folk,' 'down-town folk,' and 'the students'—three classes particularly shy of each other.

"We have many manifest advantages and causes for encouragement. Our few people are united and work with a will. We have a church that is free. We have a good choir, mostly students, and voluntary—the leader only receiving any remuneration. About forty students are regular attendants at the Morning Service, *i. e.*, have permission from the College to come. In some instances I fear that it is not because they love the Church. Yet four years' training in the reverent and dignified worship of the Church is not without effect, and many after they leave College are confirmed."

VIRGINIA.—The Rev. Thomas J. Packard, Rector of Roanoke Parish, Halifax, Virginia, has issued a leaflet concerning the work among the colored people in his parish, which we reprint below:

"About ten years ago Mrs. Mary E. Miles, colored, of Philadelphia, was sent to Clover, Halifax County, Virginia, as a Mission teacher to her people. During that time she has had a day-school with religious instruction, and a Sunday-school. She stands high in the opinion of both white and colored people, and has had a most excellent influence upon the rising generation of her people. She has taught three sets of children, and now has children of those she first taught, coming at five and six years of age to school.

"Rev. James Saul, D.D., of Philadelphia, has taken a deep interest in the colored work, and has visited Mrs. Miles' school frequently. Some years ago he bought a desirable lot of two acres in Clover. He has

just had built thereon for Mrs. Miles' school a beautiful school-house, completely finished, and supplied with all necessary furniture. The house is twenty-one by thirty-six feet, with gable end ornamented with scroll-work facing the street, and, with its steep roof, it presents a very handsome and churchly appearance. The house is divided into two rooms by a sliding glass sash partition resting on a wainscot two and a half feet high, with doors, so that the two rooms may be thrown into one, when desired for Services or school exhibitions, and will hold a hundred and fifty or more people. Every thing is complete and comfortable; benches, desks for writing, teacher's platform and desks, and stove in each room. The windows have inside shades, which, opened above, give a very pleasant light, and closed at bottom keep the children from outside distractions. The playground is divided by a fence, for boys and for girls separately.

"In the day-school Mrs. Miles has seventy-five to a hundred scholars in good attendance, and could have more if she would take them. Foster's Story of the Bible and of the Gospel is used extensively, and the school is opened daily with a short Service.

"Last Sunday a Service was held for the colored people in the new school-house. There were about one hundred present. All joined in repeating with the Minister the General Confession and LORD'S Prayer, in reciting the Gloria in Excelsis, Te Deum, and Apostle's Creed, and in giving the Responses to the Ten Commandments, all being known by heart. This, with singing, reading the Psalter responsively, and a lesson from the Bible, formed the Services. Then a sermon was preached on the text 'If sinners entice thee, consent thou not,' being largely made up of incidents and illustrations enforcing the text. Such preaching is the only kind likely to make an impression on them. All seemed interested and attentive and would reply eagerly when occasional questions were asked.

"There is much hope for the elevation of the colored race, where there are schools similar to Mrs. Miles', in which strong religious teaching goes along with the secular instruction.

"Now that Dr. Saul's generosity has furnished such an admirable school-house, we

may hope for greater influence than ever before, especially in the way of Church growth. May many be raised up to further this important work like that Christian philanthropist!"

NORTH CAROLINA.—A letter from the Rev. Mr. Deal, of Franklin, describes the field of his labors, and gives also some insight into the privations cheerfully and patiently endured by our Missionaries in their self-denying toil. He says: "I have nominally under my charge Macon, Clay, Cherokee, and Graham counties, with a portion of Jackson. In all this field, which I have really only been able to go over once, we have no railroad and no public conveyance; the mails are carried on horseback. The roads are rough and mountainous, most of the winter, almost, and at times quite, impassable. The people are poor, having no wealth but their land and stock (cattle and horses), in some cases not sufficient for actual necessities. There is as yet no immigration excepting at Highlands, a thriving village on top of the Blue Ridge. The people there are mostly immigrants from the northwest and are well-pleased and doing well. Among the native population there is very little education or general intelligence, and as there is no railroad or market to stimulate them to make surplus supplies, there is very little thrift, scarcely anything that might be called an upward tendency.

"Yet this section is, without doubt, the finest portion of the State. Pure water, invigorating air, grand scenery, a variety of minerals in great abundance, fine pasture and agricultural lands and a sparse population, it affords a fine home to the population from overcrowded cities in Europe and America. Two lines of railroad now under construction will soon give us an outlet east, west, and south, and then we shall have a new population and a different state of things. In the meanwhile the ground ought to be held; and everything considered, results achieved so far are encouraging. At Cashier's Valley, in Jackson County, they intend erecting a church building next year, and I have good reason to believe that there will be a good class for confirmation next summer. In addition to these two points I have, during the current year, held Service at nine other points, the extreme points lying fifty-one miles apart, and one of them accessible only

on foot. I have been entreated to hold Service at other points, but could not spread myself to cover more ground. Could I only have the necessary lay co-operation at some of these destitute stations, great good could be done.

"Living here is a great trial. I furnish my own house, make my own garden, plant, dig and house my own potatoes, chop most of my wood, take care of my horse; my wife provides her own poultry and eggs, milk and butter, doing all of the dairy and house-work herself. There is no help for it. I receive the stipend from the Domestic Committee of \$100 per year, a like amount from Diocesan Missions; while the entire local pay is usually about \$75 per year, though occasionally it goes to \$115 or a little more. From this must come the support of my family of seven persons, feed and shoes for horse, and travelling expenses. Of course the above is considerably short, but we manage to pull through somehow.

"I may add that I have travelled since last Easter about 2,000 miles in buggy and on foot, as the case required, and held Services fourteen times per month, though occasionally a single Service has involved eighty miles travel."

FLORIDA.—From Mandarin the Rev. Mr. Sturgis writes: "We used our new church building first on November 4th. It is very comfortable, pretty and churchly; size, fifty-eight by twenty four feet; seats 180; frame, open roof, ceiled with yellow pine, side-walls wainscoted and plastered; tower on corner with spire. It cost with the grounds nearly \$2,500; *is all paid for.*"

ILLINOIS.—An interesting and amusing account of the opening of a Mission Service is given by the Rev. Mr. Taylor, of Alton: "I had not only to begin *de novo*, but stem a strong tide flowing directly against me. It was hard to find a single individual who would help. The first Service was indeed 'Missionary' in its realistic sense. With the assistance of one faithful soul whom I had at last hunted up, we opened the church, swept it, lighted it, and waited results. It did not take the congregation long to assemble, for it consisted of only three individuals. I played the organ and did most of the singing, as well as conducting the Services and preaching, though

during the latter undertaking I felt that both the congregation and myself were laboring under somewhat of a disadvantage, as everything that was said would have to be taken as strictly personal. However, the Service went off quite well, and those present promised to see that others came with them next time. The promise was fulfilled, for my next congregation numbered fifteen, the next twenty-eight, and so on until now it has reached fifty-three, with every prospect of more to come. The church will hold about one hundred. This (53) is a better congregation than the Presbyterians or Baptists have, they tell me, and though I am sorry for the Presbyterians and Baptists, yet I am in a measure glad at the same time."

MINNESOTA.—The Rev. Mr. Gunn of Windom indicates a want which we should be only too glad to supply. Are there not somewhere to be found the men who will respond to his stirring appeal? "I am sadly in need of help; could you not send me a man who would be willing to spend and be spent for this work? It is a most promising field for a faithful, energetic young man, who would be satisfied with small salary for the present. I would station him at Worthington, and give him Worthington, 1,500 people and 25 communicants; Luverne, 1,000 people; Pipestone City, 1,000; Jackson, 1,000. I am positive an earnest man could do a good work for the Church. Again: I need one for Madelia, to have charge of that place, with Lake Crystal and St. James—quite as promising as the other. I would keep Windom, Heron Lake, Tulda and Slayton. I have built churches at Windom, Worthington, St. James, Slayton, Madelia, and Lake Crystal. The last two are very pretty and church-like, and cost more than the first three or four.

"It is too bad for the Church that such a field should have only one poor Missionary in it." Our readers can judge from this record whether the "one" is so very "poor." Still he should have the re-enforcement he asks.

ARKANSAS.—The Rev. C. A. Bruce writes from Helena: "Marianna is a growing town on L'Anquille River, with steamboat communication with Memphis, St. Louis and New Orleans; also on the railroad from St.

Louis to Helena. It is an agricultural country; cotton is mostly raised. The Church people live more than one-half of them in the country from three to seven miles.

"We are trying to build a church—a small one, and have about \$700 raised for that purpose; the building is proposed to be built for about \$1,000. The people as a general thing are poor, depending on the cotton crop for a living, and as that has been very poor this season, the prospects are not encouraging, but we shall do our best. We need help in building but are averse to begging."

KANSAS.—Writing from Nickerson, one of his Missionary stations, the Rev. C. H. Canfield says: "Our church building is ready for the plasterers, but cannot be plastered until spring. It has been a hard struggle, but we have persevered amid all opposition, and will have when finished, at less cost than any other body, the handsomest church, and it will hold 200. Could you see it you would call it a model of beauty for \$1,500."

COLORADO.—The Rev. Mr. Duck of Gunnison says: "All things really look favorable for us. Our most pressing need now is a lining for the church roof. The lumber in this dry climate shrinks so that the roof which is one year old is very open. It consists of one course of thick boards under the shingles. The rafters being exposed makes it very pretty—more pretty you see than useful. Two ladies have given a carpet for the chancel, which was used first on Thanksgiving-Day, and there is a prospect of some other similar gifts."

WYOMING.—From the Shoshone Indian Agency the Rev. Mr. Roberts writes: "The new large school-house that is being built for these Indians by the Government, will soon be roofed in, and early in the spring will be ready for scholars; it will accommodate one hundred and fifty to two hundred. Our present school, though small, is doing good work. We have this month eleven Indian pupils and five half-breeds—all boarders—besides eight day scholars. Some of the Indian pupils can speak and read English, which they learned at Carlisle Training School. The others are making rapid progress, and are able to read understandingly a few passages of Scripture, work in the first

four rules of arithmetic and write a very good hand. We have school five days a week; I teach five hours a day and spend an additional hour in the evening with my Indian scholars. On Sundays we have here Sunday-school and Morning Service, attendance at which is expected of all my pupils, but I do not make it compulsory. Many of them are grown up, and compulsion, I find, has an undesirable effect on the Indian nature. I hope before long some of them will present themselves for Holy Baptism. To do effective work out in the tribe, the language must be learned; unless I have an interpreter with me, I am not at present able to make myself understood.

"The Mission at Lander among the settlers is prospering. The Services are well attended, and the people, though poor, are ready to contribute to the Church what they can. At present they pay the rent of the hall we meet in, and bear the other expenses of the Mission, amounting in all to about twenty-five dollars a month. I hold Services there every Sunday evening. This may not be practicable through the winter; at this high altitude the cold after sundown is severe. It is generally 12 m. before I return, after being seven hours in the saddle."

MONTANA.—Writing from Missoula, December 3d, 1883, the Rev. Mr. Stewart says: "The past three months have in some respects been the most important of the almost six years and a half I have spent here. When I came here the population was very small, but for the past two years it has been growing very rapidly. We are getting some

additions and losing some with the moving tide; but such a state of unrest no one can realize but one who has seen it. We have been at least making some material progress in our work. In the past three months we have laid the foundation and so far completed a brick church twenty-two by forty-five that we shall be able to hold our first Service on Christmas Day. We will not be able to complete it for some time, but it will give us a comfortable place of worship. I think next year will mark stirring events in our community. As our town is most favorably situated for business and health, many are coming here for the latter object. For lung troubles I think no place in the country will surpass it."

OREGON.—The Rev. Walter Marvine, of Eugene, writes: "The three stations over which I have just been placed give promise of a very favorable future. Eugene is the site of the State University and the Services are largely attended by the students. In the other two places there is renewed interest, and the few faithful Church people are doing their utmost to strengthen and adorn their churches.

"I think the great need of this field is Church literature. The ignorance that prevails is absolutely astonishing to an eastern man, and though I have a few papers to distribute, I cannot begin to supply the demand. Here the people gladly welcome any reading matter, and it is a shame that they should not have catholic truth. . . . At present it would seem as though we should have large accessions by the time of the Bishop's next visitation."

COMMUNICATION.

DEAR SIR:

It may interest you and some of your readers to know of an attempt which we are making in a Western Convocation to make some real and systematic return for the benefits which we have from time to time received and are receiving from Missionary societies. I need not enlarge upon the difficulties of raising funds for external purposes in new and weak parishes and Missions. Many of your readers will easily appreciate the difficulty which we met with in this parish last year, in raising the

amount of our pledge of \$60 to the Diocesan Missionary Society. The task was so discouraging that we had not the heart to attempt anything further, much as we felt the debt of the church to the General Missionary Society.

In order to establish a more satisfactory state of affairs, our Convocation, meeting in June last, adopted the following uniform scheme for collecting Missionary offerings, to be recommended to every Clergyman in the Deanery as sanctioned by the Convocation:

1. That monthly pledges be asked for from the members of each congregation by the Clergyman in charge.

2. That mite chests be distributed among the members of the Sunday-schools, and such others as may desire them.

3. That collectors be appointed to take up the pledges and mite chests monthly, at a time to be fixed by the Clergyman in charge.

4. That a committee be appointed in each parish or Mission to advise with their Rector or Missionary as to the distribution of the funds collected;

Provided, always, that current Diocesan Missionary Society obligations be the first discharged, and that sums pledged to the Mite Society be forwarded to the Treasurer immediately after the first Sunday of every quarter.

N. B.—This suggested that in assigning surplus funds special attention should be given to additional grants to the Diocesan Missionary Society, and to the Domestic and Foreign Missionary Society. For other societies, etc., see calendar on the cover of the Convention Journal.

On the last night of the Convocation a meeting was held in St. George's Church, Lemars, to propose the scheme to the par-

ishioners of that parish. It was readily adopted and at once put into operation. I am happy to be able to state the following satisfactory results:

Collected in June,	\$16 00
“ “ July,	15 16

Total for two months, . . . \$31 16

This with scarcely any pressure or friction. We have thus in two months been able to pay toward our Diocesan Society guarantee \$21.00 (besides a visitation offertory of \$10.00), and to the general Missionary Society a first fruits of \$10.00.

Of course we do not count upon always meeting such success in a parish of ninety communicants, but we do count upon enlisting new contributors every month, and keeping up the interest by quarterly Missionary meetings, to be addressed by speakers from outside the parish. Every Clergyman in this Convocation, as well as some in other parts of the diocese, has expressed his intention of adopting the system, which has been in effect, also, adopted by the Diocesan Board of Missions.

Yours faithfully,

H. N. CUNNINGHAM,

Dean of N. W. Iowa, and Rector of St. George's, Lemars.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st to February 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation “Wo. Aux.” precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

FOR DOMESTIC MISSIONS.

ALABAMA.		ARKANSAS.	
<i>Greensboro</i> —St. Paul's.....	10 00	<i>Fayetteville</i> —St. Paul's.....	5 25
<i>Mobile</i> —St. John's.....	5 00	<i>Hope and Washington</i> —.....	5 00
	15 00		10 25
ALBANY.		CALIFORNIA.	
<i>Catskill</i> —St. Luke's.....	41 28	<i>San Francisco</i> —St. Luke's, for support of	
Mite Chest 1,755.....	13 00	Rev. W. C. Young.....	5 00
<i>Glenn's Falls</i> —Church of the Messiah.....	10 00		
<i>Hogansburgh</i> —Mite Chest 259, “A. F.”.....	5 35		
<i>Ogdensburgh</i> —St. John's.....	15 80		
<i>Port Henry</i> —Christ Church, of which from			
S. S., \$1.94.....	3 69		
<i>Ticonderoga</i> —Church of the Cross.....	13 00		
<i>Troy</i> —Christ Church.....	19 53		
St. John's.....	40 00		
	161 65		
		CENTRAL PENNSYLVANIA.	
		<i>Lebanon</i> —St. Luke's, Mite Chest.....	4 19

<i>Marietta</i> —St. John's, Mite Chest.....	1 15	<i>Andover</i> —Christ Church.....	7 00
<i>York</i> —St. Luke's Mission S. S.....	10 47	<i>Brookline</i> —Mite Chest 39,645.....	2 00
		Family Mite Chest 1,591.....	5 00
	15 81	<i>Cambridge</i> —Christ Church.....	35 70
CHICAGO.		<i>Dorchester</i> —St. Mary's.....	15 00
<i>Dixon</i> —St. Luke's.....	4 00	<i>Greenfield</i> —St. James', to meet deficiency.....	25 24
<i>Galena</i> —Alice L. Snyder's Mite Chest.....	3 82	<i>Longwood</i> —Church of Our Saviour, Mite Chest.....	8 92
<i>Winfield</i> —"E. S. D.," Mite Chest.....	45 25	<i>Lowell</i> —St. Anne's, Mite Chest.....	11 00
		<i>Lynn</i> —St. Stephen's, through Wo. Aux., for salary of Sister Eliza.....	10 00
CONNECTICUT.		<i>Marlboro</i> —Mite Chest 31,554.....	3 00
<i>Cheshire</i> —St. Peter's.....	5 00	<i>North Adams</i> —St. John's, of which from Christmas Offering, \$17.60.....	33 56
<i>Greenwich</i> —Christ Church, Mite Chest.....	11 00	<i>Northampton</i> —St. John's.....	18 20
"M. E. M.".....	5 00	<i>Salem</i> —St. Peter's (additional), "A Member".....	15 00
<i>Guilford</i> —Christ Church.....	20 00	<i>Stockbridge</i> —St. Paul's.....	25 00
<i>Middletown</i> —"A friend of Missions".....	100 00	<i>Taunton</i> —Mite Chest 3,970.....	1 00
<i>New Haven</i> —St. John's.....	4 15	Through Wo. Aux., for Sister Eliza's salary, of which from Fitchburg, Christ Church, "A Member," \$5; Charlestown, St. John's, Family Mite Chest, \$23.40.....	28 40
St. Paul's.....	61 10	"A Friend," towards deficiency of last August.....	6,000 00
St. Thomas'.....	50 11		6,271 02
Trinity Church, Mite Chest.....	67 15	MICHIGAN.	
Trinity Church, "A Member," In Memoriam, one-half yearly payment of stipend.....	100 00	<i>Detroit</i> —St. John's.....	734 97
<i>Norwalk</i> —St. Paul's, "M.," \$5; Mite Chest, \$20.....	25 00	St. Paul's, "A Lady".....	10 00
<i>Norwich</i> —Christ Church, Mite Chest.....	4 25	Mariners'.....	15 00
Trinity Church, Mite Chest.....	25 00	<i>Jackson</i> —St. Paul's.....	125 00
<i>Plymouth</i> —St. Peter's, Mite Chest.....	8 00	<i>Leesville</i> —Church of Our Saviour.....	2 00
<i>Saybrook</i> —Grace.....	10 00	<i>Romeo</i> —Miss M. M. Bailey's, S. S. Mite Chest.....	4 30
<i>Warehouse Point</i> —St. John's.....	18 30		891 27
<i>West Haven</i> —Christ Church.....	6 90		
		MINNESOTA.	
DELAWARE.		<i>Rushford</i> —"A Friend".....	10 00
<i>New Castle</i> —Immanuel Church, Mite Chest.....	29 75		
		MISSOURI.	
EASTON.		<i>Independence</i> —Trinity Church.....	1 75
<i>Church Hill</i> —St. Luke's.....	1 50	<i>Kirkwood</i> —Grace.....	55 76
<i>Kent Co.</i> —Shrewsbury Parish.....	4 00		57 51
	5 50	NEW HAMPSHIRE.	
GEORGIA.		<i>Hopkinton</i> —St. Andrew's.....	5 00
<i>Griffin</i> —St. George's.....	7 27	<i>Salmon Falls</i>	20 91
<i>Marietta</i> —St. James'.....	10 00	<i>Tilton</i> —Trinity Church.....	9 20
	17 27		35 11
INDIANA.		NEW JERSEY.	
<i>Muncie</i> —Grace.....	1 57	<i>Beverly</i> —St. Stephen's.....	34 00
<i>Terre Haute</i> —St. Stephen's, Mite Chest.....	7 00	<i>Elizabeth</i> —St. John's.....	73 66
	8 57	<i>Lambertville</i> —St. Andrew's.....	3 67
IOWA.		<i>New Brunswick</i> —St. John the Evangelist's, Mite Chest.....	8 61
<i>Ida Grove and Sac City</i>	2 35	<i>Roselle</i> —St. Luke's S. S.....	30 00
<i>Mt. Pleasant</i> —St. Michael's.....	5 00	<i>Salem</i> —St. John's.....	70 59
	7 35		220 53
KANSAS.		NEVADA.	
<i>Emporia</i> —St. Andrew's S. S.....	6 00	<i>Austin</i> —St. George's.....	6 00
KENTUCKY.		NEW YORK.	
<i>Covington</i> —Miss Lizzie Wyman's Mite Chest.....	5 50	<i>Briar Cliff</i> —All Saints'.....	15 00
<i>Louisville</i> —Christ Church.....	200 00	<i>Kingston</i> —Chas. Porter and Robt. R. Livingston.....	50
<i>Versailles</i> —St. John's.....	10 00	<i>Mount Vernon</i> —Trinity Church S. S.....	2 05
	215 50	<i>New Hamburg</i> —Mite Chest 35,404, for work in Washington Territory.....	5 00
LONG ISLAND.		<i>New York</i> —Annunciation.....	21 91
<i>Brooklyn (Heights)</i> —Grace, Mite Chest.....	5 00	Ascension, of which from Mrs. C. A. Peabody, through Wo. Aux., for salary of women helper, \$10.....	1,184 81
Church of the Reformation, "C. T. H.," a penny a day for 1883.....	3 65	Grace.....	2,926 79
St. Mary's.....	48 55	Holy Communion, Mite Chest.....	2 00
(E. D.)—St. Thomas' Chapel.....	25 00	St. Andrew's.....	30 16
<i>Islip</i> —Mite Chest 26,182.....	6 00	St. Ann's.....	114 19
<i>Newtown</i> —St. James', Mite Chest.....	10 70	St. Luke's.....	170 00
	98 90	St. Peter's, Christmas Offering.....	25 38
MAINE.		St. Thomas', additional, \$25: Mite Chest 30,164, of which through Wo. Aux., for salary of Sister Eliza, \$50.....	81 75
<i>Exeter</i> —Church of the Holy Trinity.....	5 00	"Mrs. A. M. Minturn".....	300 00
<i>Old Town</i> —St. James'.....	4 03	"Mrs. J. M.".....	750 00
	9 03	Mrs. Z. C. Deas.....	5 00
MARYLAND.		"M. M. C.".....	25 00
<i>Baltimore</i> —Grace.....	276 35	"F. H.".....	150 00
Mt. Calvary.....	20 00	J. Jacot, through Wo. Aux., from Mite Chest.....	1 11
St. Paul's.....	550 00	Mite Chest 9,634.....	5 00
Mite Chest 3,127, through Wo. Aux.....	2 50		
<i>Baltimore Co.</i> —Sherwood Parish.....	10 00		
<i>Harford Co.</i> —Churchville Parish, Christ Church.....	3 00		
	861 85		
MASSACHUSETTS.			
<i>Amherst</i> —Grace.....	27 00		

ACKNOWLEDGMENTS.

(Manhattanville)—St. Mary's.....	20 00
Peekskill—St. Peter's.....	10 00
Mite Chest 22,409.....	2 50
Poughkeepsie—Miss Julia Hatch, Mite Chest...	2 00
Red Hook—Christ Church.....	20 72
Sing Sing—Trinity Church.....	12 12
Yonkers—Mite Chest 1,062.....	17 00
In Memory of the late "Dr. and Mrs. Francis Upton Johnston," for salaries of Domestic Missionaries.....	100 00
	5,999 99

NORTH CAROLINA.	
Asheville—Trinity Church.....	10 61
Hillsboro—St. Matthew's.....	13 00
Lake Landing—St. George's.....	1 50
Leakesville—Through Wo. Aux., Mite Chest 17,856, In Memoriam, "R. S. M.".....	68
Raleigh—Christ Church, Mite Chest.....	35 35
	61 14

NORTH DAKOTA.	
Wahpeton—Thanksgiving Offering.....	2 25

NORTHERN CALIFORNIA.	
Nevada City—Trinity Church.....	5 00

NORTHERN NEW JERSEY.	
Englewood—St. Paul's.....	56 83
Hackensack—Christ Church, Mite Chest 36,299.....	5 32
Jersey City—St. Matthew's, three Mite Chests.....	4 99
Orange—St. Mark's S. S., Mite Chest.....	42 00
Tenafly—Atonement S. S., Christmas Offering, \$20; Epiphany Offering, \$10; Congregation, Epiphany Offering, \$25.....	55 00
	164 14

OHIO.	
Toledo—Mite Chest 33,564	48
Wakeman—Mrs. J. A. Beecher.....	8 00
Youngstown—St. John's.....	10 00
	18 48

OREGON.	
Astoria—Grace.....	8 65
East Portland—St. David's.....	11 80
	20 45

PENNSYLVANIA.	
Chester—St. Paul's, A Communicant.....	25 00
Lower Merion—Church of the Redeemer, Family Mite Chest 2,580.....	48 90
Philadelphia—Church of the Holy Trinity.....	2,362 00
Incarnation.....	100 00
(Chestnut Hill)—St. Paul's, through Jas. Longhead.....	4 18
(Germantown)—St. Peter's.....	29 69
(Kensington)—St. Barnabas', Mite Chest.....	3 50
(Oxford)—Trinity Church, Mite Chest.....	30 53
Upper Providence—St. Paul's Memorial.....	3 92
	2,607 72

PITTSBURGH.	
Monongahela City—St. Paul's.....	5 00
Pittsburgh—Grace.....	11 78
Trinity Church S. S., \$10; Miss Florence McKnight's Mite Chest, \$6.....	16 00
Washington—Trinity Church.....	28 50
	61 28

RHODE ISLAND.	
Ashton—St. John's Chapel.....	4 00
Newport—Trinity Church, Mrs. Edward King.....	50 00
Pantrucket—St. Paul's, Mite Chest.....	2 00
Providence—All Saints' Memorial.....	49 31
St. John's, additional.....	10 00
Mite Chest 967, "M. L. D.".....	3 00
Warren—St. Mark's.....	25 25
	143 56

SOUTH CAROLINA.	
Fulton—"A Friend".....	5 00
Glenn Springs—Calvary.....	3 85
Union—Church of the Nativity.....	3 77
Winnsboro—St. John's.....	11 80
	24 42

SOUTH DAKOTA.	
Crow Creek Mission.....	4 80
Huron—Grace.....	6 05
	10 85

SOUTHERN OHIO.	
Chillicothe—"The Girls" of St. Paul's, thro' Wo. Aux.....	1 00
Delaware—St. Peter's, through Wo. Aux.....	20 00
	21 00

TENNESSEE.	
Greenville—Mr. J. S. Warner.....	75
Nashville (Edgefield)—St. Ann's.....	5 00
	5 75

VERMONT.	
Bethel—Christ Church.....	10 00

VIRGINIA.	
Culpeper C. H.—St. Stephen's Church, St. Mark's Parish.....	15 00
Eastville—Mite Chest 32,647.....	2 81
Gordonsville—Mite Chest 29,405.....	3 30
Norfolk—Christ Church.....	7 50
Richmond—Monumental Church, Mission Aid Society, for Texas Mission, \$15.....	31 00
Wytheville—St. John's.....	5 88
"Anonymous".....	60 00
	125 49

WASHINGTON TERRITORY.	
Pomeroy—St. Peter's Mission.....	1 00
Port Townsend—St. Paul's.....	5 00
	6 00

WESTERN MICHIGAN.	
Big Rapids—St. Andrew's.....	3 00
Grand Rapids—St. Mark's, Industrial Band, through Wo. Aux.....	10 00
Greenville—St. Paul's S. S., \$1.50.....	3 50
Kalamazoo—St. Luke's, Mite Chest 1,447.....	2 26
Manistee—St. Paul's, Mite Chest.....	2 74
	21 50

WESTERN NEW YORK.	
Bath—Mite Chest 34,989.....	21 25
Buffalo—St. Paul's, Mite Chest.....	44 00
"A Lady," through Wo. Aux.....	25 00
Mite Chest.....	4 00
Geneva—Trinity Church.....	309 62
Rochester—St. Luke's, Mite Chest 39,125.....	2 00
	405 87

WESTERN TEXAS.	
Eagle Pass—Mission of the Redeemer.....	10 00
San Antonio—St. Mark's Cathedral, one-half Epiphany Offering.....	6 00
	16 00

WEST VIRGINIA.	
Madison Co.—Pocohontas Parish, Mrs. Dr. C. P. Bryan, 86 cts.; Miss Sue Jones, \$7.50.....	8 36

WISCONSIN.	
Stevens Point—Memorial Chest 2,106.....	2 00

LEGACY.	
Conn., Hartford—Estate of Mrs. Susan R. Northam.....	5,000 00

MISCELLANEOUS.	
Interest on Investments.....	95 25
Proportion of General Mission Offerings (see page 116).....	312 88
Designated Offerings.....	57 46
	465 59

Receipts for the month.....	25 246 88
Amount previously acknowledged.....	27,653 22
Total receipts since September 1st, 1883.....	\$52,902 10

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

MARYLAND.		PENNSYLVANIA.	
<i>Baltimore</i> —Grace.....	10 00	<i>Philadelphia</i> —Through Wo. Aux., for salary of Caroline Daniels, teacher under Mrs. Brent: St. Jude's \$8; St. James', \$1; St. Andrew's (West Philadelphia), \$12; St. Mark's, \$12; St. Matthew's, \$1; St. Mary's (West Philadelphia), \$1; St. Luke's, \$25....	60 00
MASSACHUSETTS.		(<i>Germantown</i>)—St. Luke's.....	58 50
<i>Andover</i> —Christ Church.....	6 35	Church of the Holy Trinity, of which from S. S., \$18.86.....	118 86
<i>Boston</i> —Church of the Good Shepherd, \$7; Trinity, \$3; St. Paul's, \$20; Lynn, St. Stephen's, \$10; Newton Lower Falls, St. Mary's, \$1; through Wo. Aux., for Mrs. Payne's salary.....	41 00	"B. A." for educational work at Harrisonburg, Va.....	100 00
	47 35		337 36
MICHIGAN.		PITTSBURGH.	
<i>Detroit</i> —Christ Church, through Wo. Aux., for Mrs. Jennings's salary.....	50 00	<i>Pittsburgh</i> —St. Andrew's, "Mrs. F. R. B.," through Wo. Aux.....	50 00
NEW YORK.		WESTERN NEW YORK.	
<i>Sing Sing</i> —St. Paul's.....	15 56	<i>Geneva</i> —Trinity Church.....	40 00
NORTH CAROLINA.		MISCELLANEOUS.	
<i>Wilmington</i> —St. James'.....	7 95	Designated Offerings.....	2 50
NORTHERN NEW JERSEY.		Interest on Investments.....	16 40
<i>Bergen Point</i> —Trinity Church, N. N. J. League, for Rev. H. Dunlop's schools.....	23 17		18 90
OHIO.		Receipts for the month.....	643 29
<i>Ashtabula</i> —St. Peter's, \$5; Cleveland, St. Paul's, \$30; Cleveland, Trinity, Miss Hills, \$3; Toledo, Trinity, \$5; through Wo. Aux., for Rev. H. Dunlop's schools.....	43 00	Amount previously acknowledged.....	810 26
		Total receipts since September 1st, 1883....	<u>\$1,453 55</u>

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		ciety" Scholarship, \$60; St. Bartholomew's, for support of lady teacher, \$50; Holy Communion, for "Francis E. Lawrence" Scholarship "In Memoriam," \$60; for "Mary E. Rogers" Scholarship "In Memoriam," \$60 (\$120); Zion, for Scholarship, \$60; Mrs. David Stewart, \$10.....	300 00
Fort Edward—St. James' S. S.....	15 00		
West Troy—Trinity Church.....	1 00		
	16 00	NORTHERN NEW JERSEY.	
CENTRAL PENNSYLVANIA.		Jersey City—St. John's Free Church.....	47 82
Brookland—All Saints'.....	1 20	PENNSYLVANIA.	
Lancaster—"H. K. B.".....	1 00	Philadelphia—St. Matthew's, a S. S. Class....	1 75
Lebanon—St. Luke's, for Scholarship.....	60 00	Church of the Holy Trinity, of which from S. S., \$8 64.....	108 64
	62 20	(Germantown)—Miss Pancoast, for "St. Andrew's" Scholarship, St. John's School..	60 00
CONNECTICUT.		Mrs. St. George T. Campbell, for "Virginia" Scholarship, St. John's School.....	60 00
Hartford (Parkville)—Grace Chapel.....	17 84	Through Indian Hope Association, of which from Church of the Holy Trinity, \$177; St. Luke's, \$125; St. James', \$51; St. Mary's, \$15; St. Timothy's, \$10; St. Clement's, \$10; Covenant, \$11; Church of the Messiah, \$10; Grace S. S., \$25; Calvary Monumental, \$17; St. Andrew's, Mantua, \$29; St. Peter's, Germantown, for "H. H. Houston" Scholarship, \$31; Calvary, Rockdale, \$22.50; Atonement, Morton, \$1.75....	535 25
GEORGIA.		Radnor—St. David's S. S., for Bishop Hare's work.....	4 00
Savannah—Alice Byington, for "Agnes Elizabeth Jones" Scholarship, Fort Bennet, Dakota.....	60 00	Rosemont—"In Memoriam".....	20 00
			789 64
KENTUCKY.		PITTSBURGH.	
Louisville—Mrs. Dr. Hewett, Christ Church..	3 00	Pittsburgh—St. Andrew's.....	78 97
LONG ISLAND.		RHODE ISLAND.	
Brooklyn—St. James' S. S., for "Homer" Scholarship, Hope School.....	60 00	Providence—St. John's, from a boy and girl..	55
MARYLAND.		SOUTH CAROLINA.	
Baltimore—Christ Church S. S., for "Howard" Scholarship.....	60 00	Beaufort—"A Friend," through Wo. Aux....	2 50
Grace, through Indian Aid Association, for salary of one of Bishop Hare's women helpers.....	20 00	TENNESSEE.	
St. Paul's.....	200 00	Athens—Rev. J. Foster.....	98 75
Emmorton—St. Mary's, through Wo. Aux....	20 00	VIRGINIA.	
Frederick—All Saints', through Wo. Aux., 5 cent collection.....	11 75	Richmond—St. Andrew's, for Indian Missions, Southern Dakota.....	5 00
Frederick Co.—All Saints', for "All Saints" Scholarship.....	60 00		
	371 75		
MASSACHUSETTS.			
Boston—Church of the Good Shepherd.....	7 00		
Great Barrington—St. James'.....	29 18		
Stockbridge—St. Paul's, of which through Wo. Aux., \$16; for "All Saints" Scholarship, No. 41, St. Paul's School, \$60.....	76 00		
	112 18		
NEW YORK.			
Through Niobrara League, for "Cottage So-			

WESTERN MICHIGAN.			Interest on Investments.....	65
<i>Greenville</i> —St. Paul's Church Brotherhood..	50		Interest on Bishop Whipple Hospital Fund...	38 06
WESTERN NEW YORK.				88 71
<i>Geneva</i> —Trinity Church.....	30 00		Receipts for the month	2,145 41
MISCELLANEOUS.			Amount previously acknowledged.....	3,570 82
"V. B. B.," for education of girls where most needed.....	50 00		Total receipts since September 1st, 1883 ...	\$5,716 23

SPECIAL CONTRIBUTIONS.

CALIFORNIA.		Wo. Aux., for Bishop Wilmer.....	100 00
<i>San Francisco</i> —St. Luke's, for aged Missionaries.....	5 00	NEW JERSEY.	
CENTRAL NEW YORK.		<i>Beverly</i> —St. Stephen's Guild, through Wo. Aux., for free bed in Hospital, Denver, Col., \$5.35; for free bed in Mrs. Buford's Hospital, \$5.....	10 35
<i>Watertown</i> —Trinity Church, Branch Wo. Aux., for Bishop's Brewer's work in Montana.....	50 00	<i>Burlington</i> —St. Mary's, through Wo. Aux., Mrs. Askew, \$5; Miss E. Brown, \$10; Mrs. K. and C. Brown, \$10; Misses Mitchell, \$2, for free bed in Mrs. Buford's Hospital.....	27 00
CENTRAL PENNSYLVANIA.		<i>Florence</i> —St. Stephen's, through Wo. Aux., for bed in Mrs. Buford's Hospital.....	2 00
<i>Lancaster</i> —"H. K. B.," for Mrs. Buford.....	2 00	<i>Middletown</i> —Christ Church, Mrs. J. D. Taylor, through Wo. Aux., for free bed in Mrs. Buford's Hospital.....	5 00
COLORADO.		<i>Perth Amboy</i> —St. Peter's, for Bishop Paddock.....	21 00
<i>Bishop Spalding</i> , for Rev. T. V. Wilson.....	75 00	<i>Princeton</i> —Trinity Church, through Wo. Aux., Misses E. B. and S. V. C. Stevens, for free bed in Mrs. Buford's Hospital.....	15 00
CONNECTICUT.			80 35
<i>Middletown</i> —Church of the Holy Trinity, of which through Woman's Missionary Society, for Bishop Whitaker, \$2; "A Friend," through Wo. Aux., for Bishop Whipple, \$25; Bishop Whitaker, \$25; Bishop Dunlop, \$25; "A Communicant," of which for Mrs. Sanford, \$5; Mrs. Buford, \$5; "Bishop Whitaker" Scholarship, \$5.....	92 00	NEW YORK.	
"A Friend of Missions," for Bishop Elliott	100 00	<i>Fordham</i> —St. James' S. S., for Bishop Elliott's work in W. Texas.....	24 75
H. H. Gilman, through Wo. Aux., for Bishop Spalding, for Missionary's wife, whose roof fell, \$15; Bishop Whitaker, \$15; Bishop Dunlop, \$10.....	40 00	<i>New York</i> —Calvary Chapel, through Wo. Aux., for Bishop Dunlop.....	29 20
<i>New Britain</i> —St. Mark's, for Rev. J. D. McConkey, Idaho.....	5 00	Grace, Ladies' Domestic Relief Association, for Harris Fund.....	50 00
<i>New Haven</i> —Ascension, Mite Chest, for Mrs. Buford.....	7 63	Holy Apostles', through Wo. Aux., for Rev. Dr. Crummell, Washington, D. C., \$10; Rev. Dr. Oliver's work, Nebraska, \$17.50; Mrs. Buford's work, Virginia, \$17.50	45 00
	244 63	Holy Communion, through Wo. Aux., Miss Dibblee, for Domestic freight.....	1 00
LONG ISLAND.		Holy Sepulchre, for freight on Domestic boxes, through Wo. Aux.....	5 00
<i>Astoria</i> —Church of the Redeemer, for Bishop Paddock.....	50 00	St. Andrew's, for "Bishop Tuttle" Scholarship, Plain City, Utah.....	40 00
<i>Brooklyn</i> (E. D.)—St. Thomas' Mission, for "Rev. Dr. Twing" Scholarship, in School Good Shepherd, Ogden, Utah.....	40 00	St. Ann's, through Wo. Aux., for Domestic Lending Library.....	1 00
	90 00	St. Clement's, for Bishop Morris.....	74 95
MARYLAND.		St. Thomas', for Bishop Tuttle.....	5 00
<i>Baltimore</i> —Grace, of which for Bishop Paddock, \$25; Bishop Spalding, \$32.77.....	57 77	Transfiguration, through Wo. Aux., for Domestic Lending Library.....	1 00
Mt. Calvary, of which for Bishop Neely, \$75; Bishop Spalding, \$75; Bishop Wells, \$20; Rev. R. W. Barnwell, \$15; Rev. C. M. C. Mason, \$10; S. S., for Bishop Browne, \$11.....	206 00	Miss C. L. Wolfe, for educational purposes under Bishop Spalding.....	1,500 00
<i>Washington</i> —Ascension, Branch St. Mark's Friendly League, through Wo. Aux., for "St. Mark's League" Scholarship, Salt Lake.....	5 00	Through Niobrara League, Mrs. M. E. Greene, for carpet in St. Stephen's Church, Cheyenne.....	5 00
	268 77	<i>Stapleton</i> —"E. E.," through Wo. Aux., for Mrs. Buford	5 00
MASSACHUSETTS.			1,786 90
<i>Andover</i> —Christ Church S. S., through Wo. Aux., for Rev. J. J. Enmegahbowh, \$5; Rev. B. B. Babbitt, \$5.....	10 00	NORTHERN NEW JERSEY.	
<i>Boston</i> —St. Paul's, "A Member," through Wo. Aux., for Bishop Garrett, \$2; Cuban work, Key West, Fla., \$1; S. S., for "Newton" Scholarship, for education of Henrietta Gunn, St. Mark's School, Utah, \$40.....	43 00	<i>Bayonne</i> —Trinity Church, "A Member," through Wo. Aux., for Scholarship, Salt Lake, Utah.....	10 00
<i>Great Barrington</i> —St. James', for St. Mark's School, Salt Lake, Utah.....	40 00	<i>East Orange</i> —Christ Church, for "Thomas G. French" Scholarship, in Ascension School, Cove, Oregon, to be paid annually, \$20; Bishop Morris, \$20.....	40 00
<i>Lowell</i> —St. Anne's, through Wo. Aux., for "Lucy Lee Chickering" Memorial bed in Fanny C. Paddock Hospital.....	55 32	<i>Orange</i> —Grace, "A Member," for Bishop Morris.....	10 00
<i>Stockbridge</i> —St. Paul's, for "Stockbridge" Scholarship, No. 18, Ogden, Utah.....	40 00	Woman's Missionary League, for "Harrison Williams" Scholarship, Columbia, S. C.....	25 00
	188 32		85 00
MICHIGAN.		OHIO.	
<i>Detroit</i> —St. John's, "A Lady," through		<i>Ashtabula</i> —St. Peter's, through Wo. Aux., for bed in Mrs. Buford's Hospital.....	6 00
		<i>Collamer</i> —St. Paul's S. S. and "J. M." Society, for Mrs. Buford's work, \$9.10; "J. M." Society, for Fanny C. Paddock Hospital, \$3.	12 10
		<i>Toledo</i> —Trinity Church, through Wo. Aux.,	

for Mrs. Buford's Hospital.....	5 00	Aux., for F. C. Paddock Memorial Hospital.....	1 00
Warren—Christ Church, for Bishop Pierce....	6 02	St. Luke's Chapel, through Wo. Aux., for endowed bed in F. C. Paddock Hospital.....	1 00
PENNSYLVANIA.			
Andalusia—Chapel of the Redeemer S. S., for Hope School.....	29 12	Columbus—Trinity Church, through Wo. Aux., for endowed Child's bed in F. C. Paddock Hospital, \$1; Mattie Gray, Scholarship, Utah, \$40.....	41 00
Philadelphia—Grace, to aid in furnishing Chancel of Episcopal Church, at Jamestown, South Dakota.....	9 85	Dayton—Christ Church, through Wo. Aux., of which for endowed bed in F. C. Paddock Hospital, \$1; Child's Hospital, Omaha, \$3....	4 00
Church of the Holy Trinity, for American Church Missionary Society.....	135 58	Delaware—St. Peter's, through Wo. Aux., for endowed bed in F. C. Paddock Hospital.....	1 00
St. James', through Wo. Aux., for Rev. P. W. Cassey.....	400 00	St. Peter's, through Wo. Aux., for Bishop Dunlop, \$5; Child's Hospital, Omaha, \$2....	7 00
St. Jude's, through Wo. Aux., for Mrs. Brent, \$10; Mrs. Buford's Hospital, \$10; Rev. Dr. Crummell, for church, \$15.....	36 00	Marietta—St. Luke's Young Ladies' Guild, through Wo. Aux., for endowed Child's bed in F. C. Paddock Hospital, \$1; Child's Hospi- tal, Omaha, \$1; Scholarship, Reno, Ne- vada, \$1.....	3 00
St. Mark's, through Wo. Aux., for Mrs. Buford's Hospital.....	35 00	Newark—Trinity Church, through Wo. Aux., for endowed Child's bed in F. C. Paddock Hospital.....	1 00
St. Matthew's, through Wo. Aux., for Or- phanage at Petersburg.....	1 00	Oakley—St. Mark's, through Wo. Aux., for endowed bed in F. C. Paddock Hospital.....	1 00
(West)—St. Mary's, through Wo. Aux., for House Mother in F. C. Paddock Memorial Hospital.....	12 29	Piqua—St. James', through Wo. Aux., for en- dowed Child's bed F. C. Paddock, Hospital..	2 00
(Germantown)—Christ Church, through Wo. Aux., for F. C. Paddock Hospital.....	5 00	Portsmouth—All Saints', through Wo. Aux., for F. C. Paddock Hospital, \$1; Child's Hospital, Omaha, \$1.....	2 00
Calvary, for Bishop Morris.....	5 00	Walnut Hills—Advent, through Wo. Aux., for endowed Child's bed in F. C. Paddock Hospital.....	2 00
St. Luke's, through Wo. Aux., for House Mother in Fanny C. Paddock Memorial Hospi- tal.....	415 00	Worthington—St. John's, through Wo. Aux., for F. C. Paddock Memorial Hospital.....	1 00
(Lower Dublin)—All Saints' S. S., for Bishop Tuttle.....	10 00	Zanesville—St. James', through Wo. Aux., for endowed Child's bed in F. C. Paddock Hospi- tal, \$1; Scholarship, Reno, Nevada, \$5; Easter bed St. Luke's Hospital, Denver, Colorado, \$5.....	11 00
Mrs. M. H. Alexander, for Mrs. Buford's School.....	23 88	80 00	
Mrs. Orlando Crease, through Freedman Committee for Mrs. Buford's Hospital.....	50	VIRGINIA.	
Through Freedman Committee, for pur- chase of an organ, Trinity Church, Mobile, of which from Church of the Ascension, \$6; Church of the Epiphany, General Mission- ary Meeting, \$9.80; Miss Stevenson, 20 cents; St. Mark's, \$10; St. Andrew's, West Phila- delphia, \$10.....	36 00	Richmond—St. Andrew's, for Mission to the Jews.....	5 00
Branch Wo. Aux., Domestic Committee, Mrs. Graff, for Bishop Morris' Girls' School at Cove, Oregon, \$20; Bishop Garrett's Girls' School, Dallas, Texas, \$25; Bishop Spalding's Hospital, Denver, Colorado, \$10; Miss Magee, for Bishop Garrett's School for Girls, \$20; Mrs. Landell, for Bishop Garrett's School for Girls, \$50.....	1,321 10	WESTERN NEW YORK.	
Sale of Indian Goods, through Wo. Aux., for purchase of Missionary horse, \$7; Church at White Earth, \$4.50.....	11 50	Brockport—Mrs. M. J. Holmes, through Wo. Aux., for Orphanage at Petersburg, Va....	100 00
"B. A.", for Rev. J. B. Cooke, Virginia....	50 00	Geneva—Trinity Church, for Bishop Brewer, \$108.60; Bishop Walker, \$23.45; Bishop Dun- lop, \$28.50; Logan, Utah, Scholarship, St. John's School, \$40; Bishop Walker, \$5; Bishop Dunlop, 25 cents.....	205 80
PITTSBURGH.			
Alleghany—Trinity Church, for Bishop Pierce	130 00	Palmyra—Zion, through Wo. Aux., for Rev. Thomas Duck.....	10 00
Oil City—Christ Church S. S., Christmas Offer- ing for Bishop Hare.....	6 05	Phelps—St. John's, through Wo. Aux., for Rev. Thomas Duck.....	10 05
Pittsburgh—St. Andrew's, "Mrs. F. R. B.," through Wo. Aux., for Rev. J. B. Wick's Mission.....	50 00	Rochester—St. Luke's, for Bishop Brewer....	116 29
Mrs. F. R. Brunot, through Wo. Aux., for Bishop Morris, \$50; Bishop Whitaker's School, \$50.....	100 00	MISCELLANEOUS.	
SOUTHERN OHIO.			
Chillicothe—"The Girls" of St. Paul's, through Wo. Aux., for F. C. Paddock Mem- orial Hospital, \$1; Parish, \$1.....	286 05	Through Wo. Aux., for Domestic Lending Li- brary.....	75
Cincinnati (Clifton)—Calvary, through Wo.	2 00	Interest on Investments (Oregon).....	7 88
Total receipts for the month in all departments (exclusive of specials), \$28,737.58.			
Total receipts since September 1st, 1883.... \$21,151 54			

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$15,780.47.....	\$52,902 10
Designated for Work among Colored People.....	1,453 55
Designated for Work among Indians.....	5,716 23
Special Contributions.....	21,151 54
	<u>\$81,223 42</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1884.....	\$200,330 90
Receipts for five months, exclusive of Specials.....	60,071 88
Balance required from February 1st, 1884, to September 1st, 1884.....	<u>\$140,259 02</u>

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.,

Mr. F. S. Winston,
" Lemuel Coffin,
" James M. Brown,
" Cornelius Vanderbilt,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngnam,
" Julien T. Davies,
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MARCH, 1884.

THE LESSON OF CHURCH HISTORY.

IN every age of the Christian Church, with the exception of the primitive age, there has been much indifference, not to say scepticism, on the part of many members of the Church, concerning Foreign Missions; and though there is less of this indifference in the present century than in many preceding ones, yet even now the majority of professing Christians do nothing toward making CHRIST known to those who have not heard of Him.

One reason of this, of course, is that "they are not all Israel who are of Israel." Another is that many *true* Christians do not understand the promises, mandates, and examples of God's Word concerning the extension of CHRIST'S Kingdom. The prophetic writings of the Old Testament abound with such passages as, "All nations whom Thou hast made shall come and worship before Thee, O LORD, and shall glorify Thy name;" "His dominion shall be from sea to sea, and from the river to the end of the earth;" "All the earth shall be filled with His glory."

The New Testament Scriptures teach explicitly that our LORD tasted death for *every* man, and that it was His will and purpose that to every man, near and afar off, His love for him unto death should be made known, and made known in no other way than by the agency of redeemed and regenerated men. And so His unequivocal and positive commands to His Church were, "Go teach *all* nations; baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST." "Go into *all the world*, and preach the Gospel to *every* creature."

Note how the Apostles obeyed these commands after they were fully enlightened concerning the universality of the atonement and their LORD's will. They thenceforth knew "no man after the flesh." They considered themselves as "debtors" to pagans as well as Jews, to bond as well as free; and "they went everywhere, preaching the word."

St. Peter, though he continued to be in great part the Apostle to "the circumcision," yet labored among Gentiles as well as Jews in Pontus, Galatia,

and the neighboring parts of Asia. St. Jude preached the Gospel in Idumea and Mesopotamia; St. Mark in Egypt, Mauritania (now the Barbary States) and other parts of Africa; St. Matthias in Ethiopia; St. John in the territories of the seven Asiatic Churches; St. Matthew in Parthia; Philip and Andrew in Scythia (north of the Black Sea); St. Thomas in Media and India; St. Paul "from Jerusalem round about unto Illyricum" (now Albania and Croatia), in Greece, Italy, probably in Spain and Gaul (France), and possibly even in Britain. Clement of Rome, who wrote about the year 70, says the Apostle Paul "travelled unto the utmost bounds of the West." Then he may have been in Gaul and Britain, for Theodoret calls the Britons, "those who dwell in the extremity of the West."

The testimony concerning the particular countries in which each of the Apostles labored may not be in some instances correct, yet it is certain that the early Christian writers believed that the labors of the Apostles and their companions extended from India in the southeast to Britain in the northwest, and there is no good reason to doubt what they say.

We see in this action of the Apostles the interpretation which they put upon the SAVIOUR'S command to teach all nations, and what *they* believed to be the Divine method of the world's evangelization. Christian people, and especially those ordained to the Sacred Ministry, were not to wait in a particular country until the whole or even the greater part of the people were converted, but to carry on the work *simultaneously* in the various countries of the world, and to reach as soon as practicable those who had not yet heard of CHRIST. Acting thus, the Apostles and their companions were able to rehearse to the Church which sent them forth with prayers and blessings, how the LORD was with them in all their difficulties and trials according to His promise, and had granted them much success, and the Church was edified and strengthened.

The Missionary spirit of these earliest and noblest propagators of the Gospel was possessed in great measure by the primitive Church to the close of the fourth century; and we know how Christianity triumphed not only over the idolatry of barbarous nations but also over the polished paganism of Greece and Rome.

But, unhappily, the Church after this period became less self-denying and more ease-loving, less evangelistic and more controversial, less spiritual and more formal; and even the nearer pagan nations were in a great measure neglected, to say nothing of those which were far off. Need we wonder, therefore, that God permitted the uncared for Goths, Vandals and Northmen to overrun France, Spain and Italy, and that these idolatrous barbarians should take special pleasure in burning Christian Churches and slaying Bishops and Priests; that the wild Saxons, Angles and Danes did the same successively in England; and that the Moslems were allowed to be a scourge to the Church in southeastern Europe, western Asia and northern Africa?

England, which is now foremost in Missionary zeal, was in the earlier centuries sadly neglectful of the Scandinavian and Teutonic nations, its near neighbors; and so late as 880 the Danes and other Northmen were still pagans, though magnificent cathedrals, abbeys, and parish churches abounded in Eng-

land; and we need not be surprised, therefore, that in the Danish invasion of the ninth century the stately structures of St. Edmundsbury, Peterborough, Crowland, Ely, and many others went up in flames, and that hundreds of the Clergy were slain at the altar by the worshippers of Woden. Homesteads, too, were fired, men slaughtered, women driven off to slavery or shame, children tossed on pikes or sold in the market-places; and letters, arts and religion almost disappeared before these ruthless heathen invaders!*

Of course we would not imply that there were not at all times in the Mediæval Church men possessing a genuine Missionary spirit, or that even in its darkest days a few zealous Missionaries did not go to unevangelized regions; but these men were not sent forth or supported by the Church, but if supported at all from home it was by a few persons like-minded with themselves. The Missionary spirit was not extinct in the Church, but it was much less characteristic of it than in primitive days.

And it was no better with the Reformed Church for three centuries after the Reformation. It was right and proper that in strictly reformation times the energies of the Church should be expended in freeing herself from the Papal yoke, and from Papal heresies and corruptions; but this accomplished, it would have been well if the Church had been more evangelistic and less polemical, more missionary and less disputatious. How much of the strength of the Church in the sixteenth and seventeenth centuries was expended in controversies, often with captious men, on abstruse points of doctrine or unimportant matters of ritual! And so the Saviour's great commission to His Church was neglected, and the pagan nations of the world were left in their ignorance and misery.

Punishment was inevitable, and it came in the form of ecclesiastical paralysis and national immorality. In the middle of the eighteenth century there was, not only on the Continent but also in England, a revolt of the people against religion and against churches, and gross immorality abounded.

How dark is the picture which the latest, and, according to the general verdict, the ablest and most impartial of English historians, Mr. J. R. Green, draws of England only a little more than a hundred years ago. In the higher circles of society religion was treated with contempt. The greater part of the prominent statesmen of the time were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vow were sneered out of fashion. At the other end of the social scale lay the masses, ignorant and brutal to a degree which it is hard to conceive; and there was no effort for their religious or educational improvement. In a parish which is named, only one Bible was found, and that was used to prop a flower-pot! Not a new parish was created, and hardly a new church was built. Schools there were none, save a few grammar schools first established by Edward and Elizabeth. The criminal class gathered boldness and numbers in the face of ruthless laws which testified to the terror of society—laws which made it a capital crime to cut down a cherry tree, and which hung twenty young thieves of a morning in front of Newgate.†

* Green's History, page 78.

† Green's History, page 707.

Even so late as the beginning of the present century there was so little Missionary spirit that the Church Missionary Society, established in the year 1800 for the express purpose of preaching the Gospel to the heathen, could not for *seven years* get *any one* to go out from England as a Missionary, while now it has four hundred Missionaries in Holy Orders, and two thousand six hundred other laborers, and its receipts are about one million dollars annually. The venerable Society for the Propagation of the Gospel now cares for the heathen as well as for the colonists, and several other societies of the Church occupy fields which these two great societies do not.

More than ever is the command of the Great Head of the Church being obeyed in England, and more than ever is the Church at home being blessed. Instead of the former paralysis there is a vigorous Church life; instead of the former apathy there is a holy energy and activity. See this new life manifested in the increase of the Episcopate; the restoration of cathedrals; the extensive erection of new churches; the immense increase in the number of parishes, parish Clergymen and Church schools; the associating together of the different Orders of the Clergy with the laity in more directly promoting the spiritual good of all sorts and conditions of men at home, and for more united effort against all forms of evil, and the alleviation of all kinds of suffering.

How abundant the blessing resulting from obedience to the LORD's command, and how striking is the teaching of history concerning the Church's peril if she neglects the heathen nations of the world, and her glory and strength if she faithfully makes CHRIST known to them!

J. LIGGINS.

MARRIAGE OF A MISSIONARY.

China.—Letters received at the Mission Rooms, on the second ultimo, convey the information that, at the Bridgman Memorial Home Chapel, on Thursday, December 20th, 1883, the Rev. William J. Boone united in marriage HENRY W. BOONE, M.D., Medical Missionary at Shanghai, and Miss ANNIE E. KIRKBY of the Woman's Union Missionary Society.

MOVEMENTS OF MISSIONARIES.

China.—The Rev. E. H. THOMSON has been heard from at Geneva, where he spent several days in conference with Bishop Schereschewsky. He was expecting to leave there January 3d and to stop *en route* at Rome and Naples. At Port Said he was hoping to diverge for a ten days' trip in the Holy Land, some personal friends having provided the means for this visit, which he expected to be of the greatest service to him hereafter in his work among the Chinese, from the fact that his being able to say that he had seen this or that would of itself carry great weight to the Chinese mind. From Port Said Mr. Thomson would take a steamer of the Glen Line to China.

Information has been received that the Rev. FREDERICK R. GRAVES and wife reached their destination at Wuchang early in the new year.

AFRICA.

NOTES OF THE MISSIONS.

<p>IN a communication from the Rev. A. F. RUSSELL (for over thirty years a Missionary of this Church in Liberia, but not now a</p>	<p>stipendiary of the Board), a portion of which appeared in the January number, he says: "Bishop Penick showed great sagacity and discretion in selecting Cape Mount."</p>
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. . It is really one of the healthiest spots on the coast, and the Bishop has made a magnificent beginning there. He has, I believe, inspired the natives far and near with confidence in his intentions and objects. Cape Mount was a very great slave mart in old times, and continued to be so until a comparatively recent date. The great slaver, Capt. Canot, had his well-filled barracoons on a spot not far from where the Bishop planted his station. Owing to the protracted influence of the slave-trade in that whole country from Gallinas to Cape Mount, Christian Missions were not encouraged in that region, and no serious attempt had ever been made to plant Missionary operations there until Bishop Penick made the effort. Bishop Payne to his last days yearned over that field."

Further on he says:

"The Church at Monrovia [Trinity] has been very much encouraged by the grant of the 'Bishop Auer Memorial Fund' to complete their building. It will now be one of the finest church edifices in Liberia."

FAREWELL LETTER.

To the Workers in the Jurisdiction of Cape Palmas, etc.:

My dear Brethren in CHRIST JESUS, Grace, Mercy, Peace and Love be multiplied upon you. The year closes, and with its close I wish to write this, my "Farewell" message as your Bishop; though personally, may God grant us the joy of helping each other as long as life shall last. I have waited thus long before writing this formal "Farewell," because I wanted to see clearly the shape the African work of our Church would take, and thus be able to give my parting counsel with a more understanding mind.

I. The Outlook. Whatever we may have wished or prayed; however much we may have longed for things to have been ordered differently, the time has passed; and now it is wisdom to face facts and press on to success through surrounding difficulties, knowing this: that God orders all things for the good of those who love Him and the steady advance of His kingdom. And though the difficulties be mountain-high and sea-wide, yet the LORD is mightier and His help fail-eth not.

The time for forcing the work back, with all its care on you in your own country, has come sooner than I anticipated; though you know when I was with you I forewarned all to prepare for this coming, for I foresaw

that sooner or later you would have to meet the issue; and now that it has come, it is not wise nor strong to turn complaining of the burden (save to the Great Helper of the burden-bearers), but, looking up to Him who hath said that "as thy days so shall thy strength be," "put thy trust in the LORD, dwell in the land, and verily thou shalt be fed." How much more help directly or indirectly from outside you may expect I cannot say. But this I know, that as the work advances, it must go deeper and deeper into the needs of your own lives, climate and race; hence, farther and farther from the comprehension of your helpers; and as men fail to comprehend, they also fail to help. This is God's great law of development and is as true and necessary as that the swaddling clothes must be taken from the struggling form of the growing infant. All of this forces you to turn your eyes inward and lift your hearts upward for strength. The eye of the African must be fixed on God and Africa if he is ever to become truly great on the earth. Fix your relations to God and He will soon give you your stand among nations and your place in the great march of civilization. Nearness to God is the glory of man, and trueness to God the strength of nations.

II. The Individual. Jesus keeps His flock by looking after the sheep by name. No Church can be great without great individual members to make it so. One by one the builder must shape his stones if the building is to be a strong, beautiful structure. Africa has millions of promising youths, if they can only be fitted for the service of the LORD, in home, State, and Church, and all of these must look for their growth by seeking out and developing these youths. The very fact that God sends so many native children to you who are a little further advanced in light, forms your opportunity for strengthening the lines about you. Seek out such and build up true Christian principles in them and they will be worth more to you and to Africa than all the gold in the land.

III. The Family is God's first instrument for doing this. Under the administration of God the Church and State rise out of the family. Abraham, in his duties as head of his house, laid the foundation of that character that has sent the light of law, life and love on down the ages, widening, deep-

ening, strengthening among the nations. Now is the special time for you to lay strong foundations in your hearth-stones. Your days will be long in your land which the LORD your God has given you, just as the family does its duty. This is the basis of trade, labor, citizenship, and national life; for it is the basis of character, without which all of those will surely fail.

IV. The School is the next influence that meets us as we advance toward light and liberty, for the law here is "You shall know the truth and the truth shall make you free." All so-called liberty, not based on the comprehension of the truth, is but liberty to bind and shackle your fellow man; and whoever doeth this rivets chains tenfold more strong and degrading on his own limbs, mind and heart. Therefore you have need for your strongest and truest minds to guide the young on to truth and loyalty to the truth. This task is all the more difficult because the true education of Africa is yet to be thought out. The thoughts of other nations and climes are bent to develop life and powers within those climes; so when you come to apply their systems to your own difficulties and surroundings, Saul's armor on David is nothing to compare to it. Thus it is left for you to grapple the problems of life about you in every department, from the best way of planting a cassada, or paddling a canoe, to the profoundest laws of thought and life; unfolding the doors on the African side, and calling on Africa to go in and possess the land. The time, care, money and life spent here will yield you an hundredfold in every department of life.

V. The State. On this head you may say I am going beyond my legitimate bounds, and you may say truly. But there are so many questions involved here that I trust you will bear with me a little. If ever people needed wise and faithful statesmen to protect and advance their interests, the inhabitants of Africa are that people. Her strength has been wasting for thousands of years for the want of a head or heads wise enough to organize, hold and advance her untold resources on to development. But what I have to say must confine itself to your immediate needs. Liberians, study to lay hold of the strength of the natives and weave it into your government; and you natives, study to lay hold of and extend the law of the state to the protection of life and property. Make the laws

so Christian and true that they will have life in themselves; so broad and fair that they will be to the best interest of all, both natives and Liberians alike, for so only can you avail yourselves of each other's strength, and form a safe government wherein all may seek and find protection and rest. But drunken politicians are not going to do this work for you; it is to be the work of your best and truest men; men that cannot be bought nor sold; men with whom an ounce of honor weighs more than pounds of gold; "men who make some conscience of what they do." No man can afford to be less than a patriot in the truest sense of that word, *i.e.*, he must ever consider the good of the whole of more importance than any person, party or part thereof.

VI. The Church. By this term I do not mean any denomination, but the cause of Christ in its broadest sense. Be loyal to your King. Maintain a high standard of Christian purity and faithfulness. CHRIST conquers not by the number but by the spirit of His army. One true Christian is mightier than a hundred world-defiled ones, yea, "one may chase a thousand," if that one is true; for God is with him. But when you get your standard of morality true, see that you move forward with it in that simplicity and common-sense way that will keep you free from debt, and enable all who wish to have Christian privileges, to have them, provided they will but do their duty in that state of life wherein they may be.

VII. Give all diligence to raise up a true and courageous Ministry. Seek out your truest and best and set them over the "things of the LORD." So shall He bless you richly in all things. And may He who loved you and died for you, go with you in Grace, Mercy, Love and Peace, is the prayer of
Your fellow worker,

C. CLIFTON PENICK.

Louisville, Ky.,
December 31st, 1883.

FROM LETTER OF THE REV. G. W. GIBSON.

CAPE MOUNT, November 26th, 1883.

Mrs. Brierley expresses much satisfaction at being relieved of the duties of superintending the station, which she seems to have found very perplexing. I am glad to be able to relieve her and am inclined to do all I can to promote the best interests of the work.

In accordance with my suggestion the

wardens and vestry have succeeded in securing the services of the Rev. J. W. Blackledge to take charge of Trinity Church, Monrovia. He is assisted by lay-readers, Messrs. M. H. Freeman and H. W. Grimes. By this arrangement I am relieved from the care of my former charge and can transfer my labors wholly to Cape Mount. I see here a large and encouraging field both at the Mission station, as a training institution for future Ministers and teachers, as well as a point from which may be easily reached many hundreds and thousands of souls who need the light and comfort which the Gospel of CHRIST only is able to impart.

Besides work at the station, I propose, with the aid of the Rev. H. C. Merriam Nyema and Mr. Herring, to have one or two Sunday Services at native towns.

There is much all around us to be done in this country in connection with the work of African evangelization, in the various phases in which it presents itself to the minds of many of us here. The plan that I have conceived as a proper line to work upon in connection with the Cape Mount Mission is: (1) To make the station as efficient as possible as a training institution for raising up Ministers and teachers upon the manual labor system. In keeping with this idea I propose the securing of more land and the feeding of the pupils as much as possible on home diet. (2) To make the Mission the basis from which to extend a knowledge of the truth to the far interior, and, therefore, I suggest the opening of a chain of stations at central points looking to the regions beyond, which with my corps of laborers I propose to supply with occasional Services now, preparatory to permanent occupation as fast as we can send forth laborers from the school. (3) To use judiciously every agency that presents itself by which to get a hold upon the mind of those among whom we are laboring, and hence I suggest that the Vey language and the Vey characters invented by themselves be utilized in effecting this object.

FROM LETTERS OF MRS. M. R. BRIERLEY.

CAPE MOUNT, November 23d, 1883.

We joyously welcomed the Rev. Mr. Gibson last Friday, and already feel much strengthened by the judicious and earnest manner in which he has entered upon his work.

I am longing to know the decision of the

General Convention regarding this hopeful, but bereaved Mission. We followed you with our prayers.

It must be a great cause of thanksgiving to our Heavenly FATHER, that this important Mission can be superintended and conducted by Liberian and native [Clergymen and] teachers—the fruit of former laborers who worked under far greater disadvantages than we do.

Our school has increased greatly in numbers this year. Next to an earnest, devoted Bishop we do need a large-hearted, practical, pious Medical Missionary. We have had much sickness during the last two months among our children. One of our most precious and engaging children was called to enter upon the heavenly rest. He was sent to us the same week that Mr. Meek was called home; his death was very sudden. On Sunday morning he and another child were not quite well. The next morning his people having come to Robertsport on business [the child having become worse meanwhile], I sent for them and they took him to Kroo Town where we visited and did all in our power for him. The Rev. Mr. Nyema baptized him there, surrounded by his heathen relatives and people. The next day they took him up the river to their own town, which, alas, he did not reach alive! Mr. Nyema very kindly went up with some of our elder boys, and buried him in the sure and certain hope of meeting him around our Saviour's throne. His little grave lies in the enemy's land, a pledge that though heathenism and idolatry reign rampant, yet Immanuel, the Prince of Peace, shall see of the travail of his soul and be satisfied by the turning of many from darkness to light. His poor relatives were very grateful, thanking us for what we had done.

I am hoping and praying for a large reinforcement of laborers to come and take possession of these heathen villages around us which would soon increase and become towns if the Gospel of salvation were proclaimed, and the destructive wars would cease.

We are well and enjoying our work, though the weather is very hot.

November 27th, 1883.

We have now one hundred and twenty-seven children on our list, all of whom are progressing nicely in their studies, giving us much comfort and pleasure by

their prompt obedience and bright, active cheerfulness. Some of them have been busy lately making stilts, upon which they stride about quite cleverly; they having seen the picture of some in the First Reader. Others devote the few hours they have for recreation to gardening, carpentry, and boy-loving games, while the girls knit, swing, or play with the dolls so generously sent by unknown friends from America. The boys do the washing and cooking, and the girls wash, iron, make and mend their own clothes. We rise at 5 A.M.; meet for Morning Service in the building which serves for school and church at 7, and then breakfast is served; attention is afterward given to the little children, and all who need medicine; lessons are looked over, etc. The time passes too swiftly until the bell rings at 8.45, when all hasten to school, which continues until 1 P.M., after which lunch and play follow. From 2 P.M. the boys work on the coffee farm until 4.30, and the girls sew. Evening Prayer at 5; then supper and play until 6.30, when the children study their lessons for the next day, except on Tuesdays and Thursdays, when they hold their little meetings for prayer. On Tuesdays they pray especially for themselves and their kind supporters, and on Thursdays for their heathen parents and relatives, that the veil of unbelief and superstition may be removed from their hearts.

We believe and feel that our God has great and rich blessings in store for these dear children, so many are striving to follow on to know the LORD. Our greatest desire and earnest prayer is, that they may, by their daily walk, manifest the love of CHRIST and be filled with the fruits of righteousness.

I hope you, dear friends, who have helped us so bountifully by your generosity, will pray more and more for these dear children and for us, so that we all may be kept sincere and without offence until the day of CHRIST.

In a conversation with the venerable Dr. Sumner, Archbishop of Canterbury . . . the question came up of the desirableness of sending out a colored man as Bishop to Africa. The occasion was the recent death of an admirable man (Bishop Bowen, I think), after a very brief Episcopate. His grace seemed disposed to look upon it favorably as soon as a suitable candidate could be found. . . . A few days after, in a carriage with the Secretary of the Church Missionary Society, the same subject was introduced, perhaps by my relating a saying attributed to Sydney Smith, that England always had two Bishops of Sierra Leone, "a dead one coming home, and a live one going out." "How easy it is," he replied, "to attribute a brilliant sentence to a distinguished author which he never uttered!" Sydney Smith had been dead two years before the first Bishop of Sierra Leone was consecrated! The conversation was continued on a graver key, he saying: "It does not appear expedient to our committee to appoint a colored Bishop for Africa while a majority of the Clergy, teachers, and lady-helpers are from England. Our steady aim is to train, educate, and ordain sons of the soil—native Africans. Should the time come when these shall constitute a majority, the question for a native Bishop will be in order. Meantime it will never do to relax our efforts upon the present basis. The plea that the climate is deadly has never, in any age, been considered as a valid plea. While for business and for lower pecuniary considerations there is no lack of candidates for every vacancy which occurs in India or Africa, it were a shame and dishonor if calls to fill the ranks of the soldiers of Christ should fail to rally recruits full of the noblest enthusiasm."

And none of our own leaders in Africa—Andrus or Payne, Messenger or Auer, Hoffman or Penick—have been lacking in these heroic qualities; and when vacancies occurred in their ranks, the space was promptly filled by such men as Minor, R. Smith, and Holcomb, "who counted not their lives dear unto themselves," that they might "preach to the Gentiles the unsearchable riches of Christ."—Bishop SMITH, in *The Churchman*, 1880.

CHINA.

NOTES OF THE MISSION.

It afforded us great pleasure to be able to announce in the last number just as it was going to press, the safe arrival out of the Rev. FREDERICK R. GRAVES and wife, and of Mrs. KATE J. SAYERS. We think a

few words from each, with regard to their voyages, etc., will be interesting to their respective friends.

The Rev. Mr. GRAVES writes:

We reached Yokohama on the 27th of November at night. On Wednesday we

took a run up to Tokio and found our Mission at home and at work. I was particularly pleased with the new buildings, which are a credit to the Mission and reflect credit no less on their designer. Our steamer, the "Nagoya Maru," sailed the next afternoon. We reached Kobe on December 1st, and went up to call on our Mission at Osaka. We landed in Shanghai on the 7th of December in the evening and are now staying at St. John's College. While getting together our household goods we shall stay here and will leave for Wuchang as soon after Christmas as we can find a steamer.

Mrs. SAYERS writes:

I arrived at Shanghai Saturday, November 24th, in excellent health and spirits after nearly a two months' voyage. We had it rough through the Bay of Biscay and hot in the Red Sea and Indian Ocean, which continued until our departure from Hong Kong. I found Dr. and the Rev. Mr. Boone without much trouble. They received me with the warmest greeting and I spent a very happy time. I went over St. John's College, also Dr. Boone's hospital; they had everything in perfect order, and I should say both institutions are doing excellent work. I am well impressed by the country and its people. I have already had the promise of two donations for our hospital, before I have taken possession myself. One donor is a tea merchant in Shanghai, whose gift is a hundred taels at my disposal whenever I choose to make the request known. The other gentleman is a merchant at Singapore; what his gift will be I do not yet know.

The Rev. HERBERT SOWERBY says, under date of December 5th, that the Bishop Boone Memorial School-house is nearly rebuilt, and that he expects to have it almost finished before Christmas. In response to a request in an earlier letter a supply of iron bedsteads for the new school building has been sent to him. It was estimated that those four feet wide will cost about \$10 each, delivered at Wuchang, and the single beds \$7 each. Miss Julia C. Emery, Secretary, on behalf of the ladies of the Woman's Auxiliary, has undertaken to raise the necessary amount, say \$150, of which \$66 has been already paid in. Mr. Sowerby continues:

The mail has just come in with *The Century* from an unknown but kind friend. Please thank him through *THE SPIRIT OF MISSIONS*.

Dr. BOONE has found by correspondence with Bishop Williams and Dr. Laning that it will not be practicable for him to take his students to Japan for anatomical practice as

he had planned and to which the Foreign Committee had assented and promised to assume the expense. He now asks for a manikin (or anatomical model) similar to the one ordered for the Wuchang hospital some time ago. The expense would be less in the end, though the result would perhaps not be so satisfactory. The Doctor adds: "We are in urgent need of such a model for study."

THE EMILY WILLIAMS SCHOOL.

Under date of Geneva, January 21st, Mrs. Schereschewsky writes:

In the January number of *THE SPIRIT OF MISSIONS*, received this morning, I notice that the Rev. Mr. Wong credits me with having established the Emily Williams School. This is a mistake. It was established by Mrs. Rosa Sayres, about the spring, I think, of 1879. When Mrs. Sayres went up to Wuchang with her husband she asked me to take charge of it, which I did.

THE REV. KONG CHAI WONG.

We give opposite a picture of this godly man, the first fruits of the first harvest reaped by our earliest Missionaries, and the oldest Chinese Presbyterian.

The Rev. William J. Boone, the President of the Standing Committee, writes, in a letter (without date) received at the Mission Rooms at the close of last year:

I send you a copy of our address to Rev. K. C. Wong, on his sixtieth birthday. I am sure that it will interest the Committee, and readers of *THE SPIRIT OF MISSIONS*. We voted him twenty-five dollars from Mission funds in honor of long service and of the day. Friends gathered to the number of one hundred and fifty to share the joy of Mr. Wong and his children. He is sixty, Miss Wong thirty and his one son ten this year, equals one hundred—great happiness in the Chinese point of view.

TO THE REV. K. C. WONG.

Beloved Brother and Reverend Father:

We, your younger brethren and sons in the faith, desire to join on this auspicious day in hearty congratulations and earnest prayers for yourself and those joined with you on this festal day. Your sixtieth birthday leads us to look back over a long and well-spent life to note God's mercies to yourself and this Mission, of which you are the first fruits. You were the first to confess CHRIST and receive Holy Baptism. Thirty-

seven years ago, on Whitsunday, you were confirmed. Thirty-three years have you been CHRIST's ambassador and Minister to your countrymen, and twenty years this November have you broken the bread of life for the sheep gathered into His fold from among the heathen world about us. How many have you baptized who are gone to rest, while you are spared to labor and baptize as we trust many more into the Kingdom of Light and Truth. The early workers to whom you looked up are gone, and a younger generation rejoice to see the seed they planted bearing its fruit; and we may trust that you may long be the link to bind us to the faith and love that bore the early burdens and trials of this work. All is not made ready yet for the great harvest of souls, but you must feel that God has been gracious and given His blessing on much of your work, and for this with you we would praise God this day. We hope your health and strength

may continue, and your home-life and the happiness and usefulness of your children be as light on your path in the years to come, and, above all, that you may feel our LORD and Saviour JESUS CHRIST ever nearer to you as you draw more near the day for the

putting off of this veil of the flesh. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee and be gracious unto thee. The LORD lift up His countenance upon thee and give thee peace both now and evermore. Amen.

(Signed)

W. J. Boone,
W. S. Sayres,
Y. K. Yen,
H. N. Woo,
Co-Presbyters.
S. H. Yang,
S. L. Chun,
Z. S. Yen,
C. C. Wu,
S. C. Hwa,
Y. Y. Sih,
Y. T. Chu,
C. P. Hsia,
Deacons.

Mr. Wong's support has been provided for several years by Mr. Robert Treat Paine, Jr., of Boston.



THE REV. KONG CHAI WONG.

JAPAN.

NOTES OF THE MISSION.

It will not be necessary to remind our readers of the earnest call that has been made for the past two or three years by the Foreign Committee for a head master for St. Timothy's School, Osaka. In a letter recently received, Bishop WILLIAMS renewedly urges the speedy appointment of such an one. Although there have been two or three applicants for the position, they were not found suitable. The Bishop writes:

Is there no prospect of securing a competent teacher for St. Timothy's? There does not seem much hope of success until there is one who can give his whole time and mind to it. . . . The school may have to be closed. . . . It has been tried long enough to show that there can be no great improvement looked for without a man to give more time to it. . . . We must have a teacher for the school here if it is to go on. I am not particular about his being a layman. If a Clergyman, well fitted for the work and willing to give his time to the school, could be found, he would in many

respects be better than a layman. . . . But another difficulty occurs—whether the teacher be a Clergyman or layman. We have no dwelling here and there is no possibility of getting one for a married man at present.

The Bishop means that the land is not to be had at present upon which to build. He continues,

A single man could live with the Rev. Mr. Morris, and so there would be no difficulty on the score of a dwelling-house. Can you get a single man? The matter is pressing and should be settled soon.

The Rev. ARTHUR R. MORRIS writes of his recent voyage hence to San Francisco pleasantly, as follows:

I reached San Francisco on the 23d of December, after a very pleasant voyage. I can heartily recommend the Panama route to any one in search of a delightful temperature and beautiful scenery. On the Pacific side we were in sight of land all the time, and frequently saw mountains and volcanoes twelve and fourteen thousand feet high. Of course in point of speed this does not compare with the transcontinental route.

I am sorry to say that I just missed a steamer for Japan which sailed on the 22d, the day before we arrived.

The Rev. JOHN McKIM, under date of Osaka, December 2d, writes:

I wish to acknowledge the receipt of a check for \$15, from Mrs. Belt of Cedar Rapids, Iowa, as a "special" for my work.

Last Sunday the Bishop confirmed at my chapel in this city a class of six, and in the afternoon at St. Timothy's a class of eight. The Bishop is to stay with us over Christmas.

We have been living since the first of the month in a Japanese house, just off the Foreign Concession. We are quite comfortable.

The friends of the Rev. J. THOMPSON COLE will be glad to hear what he says about himself, under date of Tokio, December 22d.

Time has passed so quickly and in the main so pleasantly that I can hardly realize that two months have elapsed since I last wrote to you. I am teaching in the school an hour and a half each day, but beyond that I do not seem to myself to be doing very

much. In the close of the letter you gave me in New York, you said "your first real business will be to get the language," and so I find it. Without it nearly all other work is a sealed book to me, and "to get it" no easy task. It seems slow, very slow work, but promises reward for all trouble. Now, I am looking at Japan and the work through other people's eyes, so I cannot tell you much about it at first hand. It has been a very great pleasure for us to have Bishop Poole [English] here. He remained in Yokohama a week after his arrival, awaiting the return of Bishop Williams, who had gone to Osaka.

Bishop Poole . . . came to Tokio for a short visit, and all are not a little pleased with him. The girls' school-house is finished and on Christmas day will be opened by having there the Christmas feast for the Christians and the two schools. In appearance and finish it is the equal of similar ones at home. I think Mr. Gardiner will have photographs of it, and the other buildings, sent you soon, for he expects to have them taken next month. In the yard of this building there has been erected a small gymnasium, and we hope by this means to provide exercise for the boys. They never take any, as it is, and this may be very useful in encouraging them to do so. The soldiers here are compelled to take regular gymnastic exercise besides the usual drill with arms. It is necessary to do this to make good soldiers out of them, and those of the boys here who can thus acquire a better physical constitution will be better soldiers in the spiritual warfare.

Mr. J. McD. GARDINER has had the pleasure of shipping recently for the Bishop Seabury Mission, Minnesota, a pair of Japanese bronze storks given, it is inferred, by a lady traveller. He says:

I wish we might find some one as liberally disposed towards St. Paul's School, Tokio, as the lady who presents these storks to the Seabury Mission. We are very much in need of apparatus, chemical and physical.

I am going down to Yokohama hoping to purchase a frictional electric machine and an air-pump at an auction of the stock in trade of a maker of these instruments who is selling out. I hope to get these two instruments at the auction, and hope some one at home will contribute to pay for them, and even send us additional appliances. Scientific lectures, illustrated by experiments, with good and full apparatus, would, I think, attract many students to our school.

HAITI.

THE APPROPRIATIONS FOR RELIEF.

IN the last number we published words of gratitude from Bishop Holly and the Rev. P. E. Jones upon hearing of the special appropriations made in November for the relief of three Clergymen of the Haitien Church, who with their families were in great destitution in consequence of the late civil war. Since then we have heard from the other two brethren, the Rev. Charles E. Benedict, and the Rev. Sadrach Kerr. Mr. BENEDICT writes from Aux Cayes, under date of January 10th, saying,

"Your letter, dated December 18th, has been duly received, as also the draft for one hundred and fifty dollars over and above my stipend. I cannot sufficiently thank the Committee for that timely aid. It is simply impossible to describe my strait and condition, owing to the civil war and the financial distress of the country. My heart has been cheered. 'Weeping may endure for a night, but joy cometh in the morning.' Later I will write you more at ease."

Mr. Kerr writes from Colon, where he has undertaken temporary work under the (English) Bishop of Jamaica, in similarly grateful terms.

It will be remembered that the whole amount so appropriated was four hundred and fifty dollars, and that the Foreign Committee asked to be reimbursed, and for further contributions from the Church for the relief of the three Clergymen named and other sufferers. The amount of contributions so designated up to the closing of the books for the acknowledgments in this number was two hundred and ten dollars and seventy-five cents. Further gifts for the purpose would be most acceptable.

We make extracts from two of the letters received since the matter for the last number was given to the printer. Though the dates are more than a month apart, the letters came together. In the omitted portion of the second of these Mr. Jones makes a definite appeal for money for purposes of theological education; but as the Committee have been asking for more than two years past for money to enable Bishop Holly to put into active operation his Industrial and Normal School, for which he has secured the property, and since the larger appeal

would include this, the less, we simply draw attention once more to the whole subject. The wants of Bishop Holly are stated on page 34, January number.

FROM LETTERS OF THE REV. P. E. JONES.

PORT AU PRINCE, November 17th, 1883.

The work we have to do here, for the Church and for ourselves, calls upon us to use all the means in our power, especially in the present crisis, to make known the principles of the Gospel and extend the influence of the Church, for the temporal and spiritual welfare of our people.

Eleven intelligent young men, employed in the different administrations of the government, have just presented themselves to me, by a written request to help them in their classical and religious studies that they may be fully prepared to defend the Church against her adversaries. I am now preparing a course of lectures for them on the Church, the Ten Commandments, the Lord's Prayer, and the Creed. A few books to help me in my task would be necessary and very thankfully received and acknowledged.

December 22d, 1883.

Since writing my last to you, we have had and still have stirring times in our spiritual atmosphere. What I foretold you in my former letters is surely coming to pass. The Church is being known and loved and sought for more and more. The Missions established in different parts of the city are well and regularly attended. The citadel of Satan is stormed, and, as a matter of course, his emissaries are more than ever up and doing.

The young men, of whom I spoke to you in my letter of the 10th inst., have left Rome. They wish me to begin at once a regular course of theology and Church history, that they may commence their studies and prepare themselves for the work of the Church.

It is necessary to strike at once, to work while it is day; for if we have been praying the LORD to send laborers into His vineyard, now that He has sent them to the Church to prepare them for their special work, we cannot let them go. We will pray and search for the means to prepare them with, fully persuaded that the Great Bishop of the Church Catholic will not leave or forsake us.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given, Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from January 1st, to February 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.			
Birmingham—Advent.....	5 40	Norwalk—St. Paul's, "M.", \$5; "O.", \$10; "S.", \$5.....	20 00
Eutaw—Mrs. Anna Watkins.....	4 00	Salisbury—St. John's.....	6 35
Greensboro—St. Paul's.....	10 00	Sandy Hook—St. John's.....	4 00
Mobile—St. John's.....	18 60	Saybrook—Grace.....	11 54
Trinity Church.....	43 20	Stafford Springs—Grace.....	3 75
	81 20	Stratford—Christ Church.....	15 43
ALBANY.		Warehouse Point—St. John's.....	12 31
Albany—St. Paul's, "A Member" for "Paul Beck" Scholarship, Girls' School, Cape Palmas, \$75; "Pauline Beck Hewson" Scholarship, Cape Mount School, \$25.....	100 00	West Hartford—St. James'.....	10 00
Catskill—St. Luke's.....	39 28	Westport—Christ Church.....	25 50
Colton—Zion, Miss Fredericka Clarkson, for "Elizabeth Clarkson Memorial Divinity" Scholarship, St. John's College.....	100 00	Woodbury—St. Paul's, at discretion of Rev. Hoong-Neok Woo.....	10 00
Port Henry—Christ Church, of which S. S., (including for Mexico, 67 cts.) \$2.98.....	4 73		471 22
Ticonderoga—Church of the Cross.....	13 00	DELAWARE.	
West Troy—Trinity Church.....	14 00	Christiana Hundred—Christ Church, 5 cent collections, \$36.80; S. S., for "Eleuthera Smith" Scholarship, Bridgman Memorial School, \$37.60.....	74 40
	271 01	Georgetown—St. Paul's.....	5 00
CENTRAL NEW YORK.		New Castle—Immanuel Church, of which Male Bible Class for St. Barnabas' Hospital, Osaka, \$3.38.....	72 74
Syracuse—Trinity Church.....	14 08	Wilmington—St. John's, of which S. S., \$5.14.....	38 32
Utica—Trinity Church.....	19 23		190 46
Watertown—Grace.....	2 27	EASTON.	
Trinity Church.....	56 53	Cecil Co.—North Sassafras Parish, St. Stephen's.....	5 00
Miscellaneous—Meeting of Wo. Aux. of Second Missionary District, in Calvary Church, Utica, for Education of Foreign Missionaries' children.....	12 00	Kent Co.—Shrewsbury Parish.....	4 00
"W.".....	40 00	Queen Anne's Co.—St. Luke's Parish.....	1 50
	144 11		10 50
CENTRAL PENNSYLVANIA.		GEORGIA.	
Lancaster—Miss H. K. Benjamin, for Africa..	1 50	Darien—St. Andrew's.....	3 90
Lebanon—St. Luke's Missionary Boxes.....	9 44	Griffin—St. George's.....	7 28
Muncy—St. James'.....	2 50	Macon—Christ Church.....	4 00
Pottsville—Trinity Church.....	37 52	Marietta—St. James'.....	10 00
Summit Hill—St. Philip's.....	3 91	Savannah—Miss Jane C. Duff.....	50
	54 87		25 68
CHICAGO.		INDIANA.	
Chicago—Trinity Church.....	101 76	Muncie—Grace.....	1 56
"L." for "Williams" Scholarship, Baird Hall.....	45 00	Richmond—St. Paul's.....	14 21
Dixon—St. Luke's.....	4 00		15 77
Galena—Missionary Box 3,445.....	4 08	IOWA.	
	154 84	Cresco—Grace.....	4 05
CONNECTICUT.		Lyons—Grace, Missionary Box 8,806.....	1 00
Bristol—Trinity Church.....	6 00	Mt. Pleasant—St. Michael's.....	2 30
Fair Haven—St. James'.....	25 00	Sioux City—Mission S. S.....	50
Greenwich—Christ Church.....	72 25		7 85
"M. E. M.".....	5 00	KANSAS.	
Hartford—Christ Church, through Wo. Aux., for Emily Williams School.....	10 00	McPherson—Church of Faith.....	2 80
Church of the Good Shepherd.....	48 84	KENTUCKY.	
Grace Chapel.....	1 25	Covington—Trinity Church.....	2 75
Geo. P. Davis, M. D.....	25 00	Frankfort—Ascension S. S., Bible Class for the "Turner" Scholarship, Cape Mount School.....	25 00
"M. G. C." for China.....	20 00		27 75
Middletown—Church of the Holy Trinity, "A Friend," \$100; through Wo. Aux., for Bishop Holly's work, \$2.....	102 00	LONG ISLAND.	
New Haven—Ascension, ten Missionary Boxes, through Wo. Aux., for support of trained Nurse.....	3 88	Bay Ridge—Christ Church.....	46 14
Missionary Box 8,791.....	56	Brooklyn—Church of the Redeemer.....	26 39
Norwich—Trinity Church.....	32 55	(E. D.)—St. Mark's.....	6 10
		Maspeth—St. Saviour's.....	76 25
		Newtown—St. James', of which J. R. Strong's.....	

Missionary Box for support of Rev. Zu Soong Yen, \$2.....	44 00	NEW JERSEY.	
		Beverly—St. Stephen's.....	10 00
		Elizabeth—Grace.....	4 27
	198 88	St. John's.....	381 67
MAINE.		New Brunswick—St. John the Evangelist, of which Missionary Boxes, \$8.80.....	68 55
Old Town—St. James'.....	3 74	Perth Amboy—St. Peter's.....	38 22
		Princeton—Trinity Church.....	31 04
MARYLAND.		Shrewsbury—Christ Church.....	6 89
Anne Arundel Co.—St. Margaret's, Westminster Parish.....	20 00	Swedesboro—Trinity Church.....	5 20
Annapolis—Missionary Box 8,035.....	5 00	Trenton—St. Michael's, "A Member".....	3 00
Baltimore—Christ Church S. S., for "Christ Church" Scholarship, Bishop Boone Memorial School.....	40 00		548 84
Emmanuel Church.....	405 75	NEW YORK.	
Grace, of which for personal benefit of Mrs. Hill, \$100.....	304 73	Beechwood—St. Mary's.....	11 41
Mr. Calvary.....	8 70	Briar Cliff—All Saints'.....	5 00
St. Mary's Chapel, for Rev. Mr. Graves' work.....	11 81	Clifton—St. Paul's S. S., for "Louise Scofield" Scholarship, St. Mary's Hall.....	40 00
St. Paul's.....	200 00	Oroton Falls—"A Friend," for relief in Haiti.....	2 00
St. Peter's, of which through Wo. Aux., for "Julius Grammer" Scholarship, Duane Hall, \$40.....	254 26	Kingston—Subscription through Children's League.....	50
Baltimore Co.—Homestead, St. Thomas' Church and Chapel.....	2 50	Newburgh—St. George's.....	97 89
Sherwood Parish.....	10 00	New York—Annunciation.....	21 67
Frederick Co.—All Saints', of which, 5 cents collection, through Wo. Aux., \$32; S. S., Colored Class for Africa, \$5.....	42 30	Ascension, of which for Africa, \$10; Japan, \$100; Mexico, toward appropriation to January 1st, \$5; Estate of Mrs. G. T. Bedell, \$107.50; through Wo. Aux., for Japan, \$5; Mrs. C. A. Peabody, for education of Foreign Missionaries' children, \$10.....	1,105 32
Harford Co.—Churchville Parish, Church of the Holy Trinity.....	3 00	Calvary, of which through Wo. Aux., for Insurance dues of Bishop Shereschewsky, \$79.16; Rosa Sayres Memorial School, \$80.95; Africa, \$5; Collection at Epiphany Meeting, \$207.18.....	1,775 91
	1,308 05	Grace, through Wo. Aux., for "Grace Church" Scholarship, St. Margaret's School, Tokio, \$50; toward iron bedsteads for Bishop Boone Memorial School, \$48.....	98 00
MASSACHUSETTS.		Heavenly Rest, Mr. J. H. Shoenberger.....	100 00
Andover—Christ Church, of which from S. S., through Wo. Aux., for St. John's College, \$5; Japan, \$5.....	18 77	Church of the Holy Trinity, through Wo. Aux., for "Dudley Tyng" Scholarship, Baird Hall.....	40 00
Boston (Dorchester)—All Saints'.....	9 00	(Harlem)—Church of the Holy Trinity.....	70 00
Trinity Church, "A Member" through Wo. Aux., for Miss Bruce's salary.....	5 00	St. Ann's.....	100 00
Cambridge—St. John's Memorial, of which through Wo. Aux., for Insurance dues Rev. T. S. Tyng, \$12.50.....	112 50	St. Chrysostom's, at discretion of Rev. C. T. Blanchet.....	8 95
St. Peter's, through Wo. Aux., for Insurance dues Rev. T. S. Tyng.....	12 50	St. John the Baptist, Miss Helen Irving, for Assistant Teacher for Mrs. Briery.....	5 00
Fitchburg—Christ Church, "Three Ladies," through Wo. Aux., for "Anna L. Paddock" Scholarship, Duane Hall.....	25 00	St. John the Evangelist, through Wo. Aux., for Assistant Teacher for Mrs. Briery (Fordham)—St. James', through Wo. Aux., of which for salary of a lady in Japan, \$25.....	52 30
Lawrence—Grace.....	51 38	St. Luke's.....	158 00
Lovell—St. Anne's.....	33 82	(Manhattanville)—St. Mary's.....	15 00
Melrose—Trinity Church, for Africa.....	6 00	St. Thomas', of which through Wo. Aux., for salary of Mrs. Briery, \$36.10.....	1,231 50
Newton—Grace.....	18 86	Transfiguration.....	110 00
North Adams—St. John's.....	17 60	Trinity Church, "A few Members," for "Bishop Hobart" Scholarship, Baird Hall.....	40 00
Peabody—St. Paul's, through Wo. Aux., for Miss Bruce's salary.....	5 00	Trinity Chapel, through Wo. Aux., for "G. G." Scholarship, Girls' School, Cape Palmas, \$50; Insurance dues of Rev. Mr. Boone, \$50; salary of a lady in Japan, \$30; "Trinity Chapel" bed, Wuchang Hospital, \$30 "Mrs. J. M.".....	160 00
Salem—Grace.....	50 08	Mrs. A. M. Minturn.....	250 00
Waltham—Christ Church.....	22 00	Mrs. J. P. Morgan, for Miss Lawson's salary.....	30 00
Worcester—All Saints', through Wo. Aux., for "Anna L. Paddock" Scholarship, Duane Hall.....	25 00	Mrs. Schuyler Skaats, for "W. A. Fair" Scholarship, Cape Mount School.....	25 00
	412 51	Mrs. Astor, through Wo. Aux., for Miss Lawson's salary.....	20 00
MICHIGAN.		Felham—Christ Church, through Wo. Aux., for Assistant Teacher for Mrs. Briery.....	45 20
Detroit—Mariner's Church.....	10 00	Philipselton—St. Philip's.....	27 37
St. John's, for China.....	566 65	Red Hook—Christ Church.....	17 60
St. Paul's, "A Lady".....	10 00	Rye—Christ Church, through Wo. Aux., for relief in Haiti.....	77 15
Jackson—St. Paul's.....	30 74	Tarrytown—Christ Church.....	19 85
	617 39	Wappingers Falls—Zion, through Wo. Aux., for Scholarship Duane Hall, \$40; Scholarship, St. Mary's Hall, \$40.....	80 00
MINNESOTA.			6,043 62
Rushford—"A Friend".....	5 00	NORTH CAROLINA.	
NEW HAMPSHIRE.		Fayetteville—St. John's, through Wo. Aux., for Foreign Missionaries' Fund.....	5 00
Claremont—Trinity Church, through Wo. Aux.*.....	1 00	Hillsboro—St. Matthew's, for China.....	2 00
Concord—St. Paul's, through Wo. Aux.,* \$1; Miss Riddick's salary, \$2.50.....	3 50		
Dreusville—St. Peter's, through Wo. Aux.*.....	2 00		
Exeter—Christ Church, through Wo. Aux.*.....	2 00		
Littleton—All Saints', through Wo. Aux.*.....	2 00		
Portsmouth—St. John's, through Wo. Aux.*.....	2 00		
	12 50		

* For Education of Foreign Missionaries' Children.

Leakesville—Epiphany, through Wo. Aux....	1 00
NORTHERN NEW JERSEY.	
Belleville—Christ Church.....	5 31
Hackensack—Christ Church, Missionary Box 7,490.....	5 25
Newark—Grace.....	20 00
Trinity Church, Mrs. C. Roberts.....	5 00

OHIO.

Ashtabula—St. Peter's.....	8 16
Ashtabula Harbor—Mission.....	2 67
Bellevue—St. Paul's, of which Mrs. E. Green-slade, \$2.50.....	7 76
Cuyahoga Falls—St. John's S. S.....	5 50
Cleveland—Emmanuel Church.....	14 50
Grace, through Wo. Aux., for education of Foreign Missionaries' children.....	10 00
St. Paul's, through Wo. Aux., for bed in Wuchang Hospital, \$30; Foreign Missionaries' Fund, \$10.....	40 00
Trinity Church, for St. Luke's Hospital, \$121.50; Rev. Y. K. Yen's salary, \$96.50.....	218 00
Mansfield—Grace.....	7 00
Massillon—St. Timothy's.....	30 00
Painesville—St. James.....	19 25
Sandusky—Grace, through Wo. Aux., for Sandusky* Scholarship, Duane Hall.....	25 00
Toledo—Trinity Church, through Wo. Aux., for education of Foreign Missionaries' children.....	5 00
Wakeman—Mrs. J. A. Beecher, of which for Haiti, \$5.....	10 00
Youngstown—St. John's.....	10 00

PENNSYLVANIA.

Andalusia—"C. and N.," Missionary Boxes.....	10 33
Lower Merion—Mrs. Anna R. Drake, for Africa.....	5 00
Philadelphia—Atonement.....	59 37
Advent, through Wo. Aux., for Foreign Missionaries' Fund, \$3; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$3; salary of a lady in Japan, \$2.....	8 00
Calvary, through Wo. Aux., for Foreign Missionaries' Fund.....	2 00
(Germantown)—Christ Church, through Wo. Aux., for education of Foreign Missionaries' children.....	10 00
Covenant, through Wo. Aux., for Foreign Missionaries' Fund, \$2; "Bishop Stevens" Scholarship, St. John's College, \$5.....	7 00
Church of the Holy Trinity, through Wo. Aux., for "Bishop Stevens" Scholarship, Mrs. Hooker's Orphanage, toward the appropriation, \$7; salary of a lady in Japan, \$5.....	12 00
(West)—St. Andrew's.....	39 37
St. Barnabas', through Wo. Aux., for Foreign Missionaries' Fund.....	2 00
(Kensington)—St. Barnabas', Missionary Box.....	3 50
(Kingsessing)—St. James.....	13 43
(Frankford)—St. Mark's, through Wo. Aux., for Foreign Missionaries' Fund.....	1 00
(West)—St. Mary's, through Wo. Aux.....	5 00
St. Peter's.....	813 21
(Germantown)—St. Peter's, through Wo. Aux., for Foreign Missionaries' Fund, \$2; Jaffa, \$25.....	27 00
St. Stephen's, through Wo. Aux., for salary of a lady in Japan, \$5; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$5; "Bishop Stevens" Scholarship, St. John's College, \$5; education of Foreign Missionaries' children, \$5; Mrs. Hooker's Orphanage, toward appropriation, \$10.....	30 00
(West)—Church of the Saviour, through Wo. Aux., for Foreign Missionaries' Fund.....	1 00
Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College.....	13 00
"B. A." of which for support of Rev. F. R. Graves, \$100; Jaffa, \$100.....	700 00
For support of a Missionary in Japan, Mrs. Sarah R. Bull, \$150; Miss Anna Bull,	

\$200;.....	350 00
"A. E.".....	5 00
Upper Providence—St. Paul's Memorial.....	3 93
West Chester—Church of the Holy Trinity S. S., for China.....	13 10
Yardley—St. Andrew's.....	3 75

2,137 99

PITTSBURGH.

Bradford—Ascension.....	11 00
Kittanning—St. Paul's.....	17 00
Monongahela City—St. Paul's.....	5 00
Pittsburgh—Calvary.....	129 14
St. Andrew's, through Wo. Aux., for Miss Wong's salary, \$150; Africa, \$50; Japan, \$50; "O. P.," for Africa, \$25.....	275 00
Washington—Trinity Church.....	33 89

471 03

RHODE ISLAND.

Lonsdale—Christ Church, through Wo. Aux., for Miss Riddick's salary.....	10 00
Providence—All Saints', of which for "Bishop Henshaw" Scholarship, St. John's College, \$70.....	70 07
Grace, of which through Wo. Aux., for Miss Riddick's salary, \$12; "Caroline Clarke" Scholarship, Cape Mount School, \$20.....	139 50
St. John's, of which for Africa, \$5; thro' Wo. Aux., for Miss Riddick's salary, \$78; "Caroline Clarke" Scholarship, Cape Mount School, \$5.....	903 56
St. Stephen's.....	95 00
Warren—St. Mark's.....	25 25

1,243 88

SOUTH CAROLINA.

Charleston—Grace.....	45 50
Fulton—"A Friend".....	5 00
Yorkville—Church of the Good Shepherd.....	3 65
Rock Hill—Church of Our Saviour.....	4 99

59 14

SOUTHERN OHIO.

Bellaire—Trinity Church.....	1 40
Chillicothe—St. Paul's, through Wo. Aux., of which for "Bishop Jagger" Scholarship, St. Mary's Hall, \$2.....	3 00
Cincinnati (Walnut Hills)—Advent, through Wo. Aux., "Our Girls," \$1; "Little Missionaries," \$1*.....	2 00
(Clifton)—Calvary, through Wo. Aux.*.....	2 00
Christ Church.....	95 16
Oakley—St. Mark's, through Wo. Aux.*.....	1 00
St. Luke's Chapel, through Wo. Aux.*.....	1 00
St. Paul's, of which through Wo. Aux., for "Bishop Jagger" Scholarship, St. Mary's Hall, \$1.....	49 86
Columbus—Church of the Good Shepherd, through Wo. Aux.*.....	1 00
Scholarship, St. Mary's Hall.....	1 00
Trinity Church, through Wo. Aux., for "Margaret Hubbard Memorial" Scholarship, St. Agnes' School, Osaka.....	40 00
Dayton—Christ Church, through Wo. Aux.*.....	1 00
Delaware—St. Peter's, through Wo. Aux., of which for Chapel of the Redeemer, Shanghai, \$5; "Jennette H. Platt" Scholarship, Cape Mount School, \$25; "Bishop Jagger" Scholarship, St. Mary's Hall, \$1.....	41 64
Granville—Mrs. J. L. Bryan.....	3 50
Hillsboro—St. Mary's.....	10 00
Marietta—St. Luke's, of which through Wo. Aux., for "Bishop Jagger" Scholarship, St. Mary's Hall, \$1.....	21 00
Newark—Trinity Church, through Wo. Aux.*.....	1 00
Zanesville—St. James', through Wo. Aux.*...	1 00

275 56

TENNESSEE.

Clarksville—Trinity Church, Mrs. F. L. Mabey.....	4 90
Edgefield—St. Anne's.....	4 80
Greenville—Mr. J. S. Warner.....	75

10 45

*For "Bishop Jagger" Scholarship, St. Mary's Hall.

VERMONT.	
Bethel—Christ Church, of which for Jaffa, \$5	15 00
Highgate—St. John's	5 00
	20 00
VIRGINIA.	
Accomac Co.—Missionary Box 8,770	3 00
Albemarle Co.—Fredericksville Parish, Charlottesville, Christ Church	30 00
Alexandria Co.—Clarens Missionary Society, for "Clarens" Scholarship, St. Margaret's School, Tokio	20 00
Augusta Co.—Augusta Parish, Trinity Church S. S., for "Mary Donaghe" Scholarship, Emma Jones' School	35 00
Clark Co.—Clark Parish, Grace	2 50
Culpeper Co.—Slaughter Parish, Emmanuel Church, for Japan	12 50
St. Mark's Parish, of which for Japan, \$25	40 00
Cumberland Co.—Leighton Parish, St. James'	4 00
Dinwiddie Co.—Bristol Parish, Grace S. S., for Jaffa	25 00
Fairfax Co.—Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Duane Hall	37 50
Fauquier Co.—Whittle Parish, for Japan	12 50
Leeds Parish, Leeds Church, for Japan	6 25
Fluvanna Co.—Rivanna Parish, St. John's	3 43
Franklin Co.—Franklin Parish, Trinity Church	8 50
Henrico Co.—Henrico Parish, Grace S. S., through Wo. Aux., for "Susie Morris" Scholarship in St. Margaret's School, Tokio	20 00
Henrico Parish, Monumental Church, Mission Aid Society, for St. Agnes' School, Osaka, \$16; Jaffa, \$16	32 00
Henrico Parish, St. Andrew's, for Africa	5 00
Henrico Parish, St. Mark's S. S., Infant Class, for Bishop William's work	6 00
Matthews Co.—Kingston Parish, Christ Church, for "Kingston" Scholarship, Cape Mount School	10 00
New Kent Co.—St. Peter's	50
Norfolk Co.—Elizabeth River Parish, Christ Church, of which "B," \$2	9 50
Roanoke Co.—Salem Parish, St. John's S. S.	37 68
Warren Co.—St. Thomas' Parish, Calvary	6 50
Miscellaneous—"Anonymous"	60 00
	427 36
WESTERN MICHIGAN.	
Big Rapids—St. Andrew's	3 00
Grand Rapids—St. Mark's, of which through Wo. Aux., for Miss Riddick's salary, \$5	40 00
Greenville—St. Paul's, of which S. S., 57 cents	1 43
Manistee—St. Paul's, of which two Missionary Boxes, \$1.92	4 72
	49 15
WESTERN NEW YORK.	
Brockport—Mr. and Mrs. Daniel Holmes, of which for "Holmes" Scholarship, St. Paul's	
School, Tokio, \$40; "Holmes" Scholarship, St. Margaret's School, Tokio, \$40; Mrs. Mary J. Holmes, for personal benefit of Mrs. Gardiner, \$20	120 00
Buffalo—St. Paul's, of which for China, \$57.50; Japan, \$57.50; Mexico, toward appropriation to January 1st, \$50	165 00
Geneva—Trinity Church S. S., for Rev. Mr. Graves' work	11 40
Rochester—Epiphany	13 00
St. Andrew's	80 03
St. Luke's, of which Wo. Aux., \$208.10	246 14
Miscellaneous—Sectional Meeting of Wo. Aux., held in St. Paul's Church, Buffalo, for education of Foreign Missionaries' children	51 33
	686 90
WEST VIRGINIA.	
Charlestown—Zion, of which for Jaffa, \$44.07	77 63
Coal Valley—Calvary S. S., for Jaffa	13 00
Pocahontas Co.—Madison Parish, Miss Sue Jones	7 50
Jefferson Co.—Grace S. S., for Jaffa	6 25
St. Bartholomew's, for Jaffa	6 84
	111 22
WISCONSIN.	
Delavan—Christ Church	32 00
OREGON MISSION.	
Oregon City—St. Paul's	2 50
Portland—St. Stephen's Chapel	24 00
	26 50
NORTHERN TEXAS MISSION.	
Comanche—Mr. and Mrs. W. L. Sartwelle	10 00
WESTERN TEXAS MISSION.	
San Antonio—St. Mark's Cathedral	6 00
Uvalde—St. Philip's	5 20
	11 22
MISCELLANEOUS.	
Interest	253 84
The Children's League, for "Loving Heart" Scholarship, St. Paul's School, Tokio	20 00
Missionary Box	10 00
Missionary Box 5,726	8 26
Cash	2 00
Proportion of General Mission offerings received during January (see page 116)	349 77
	643 87
Receipts for the month	17,280 74
Amount previously acknowledged	26,162 22
Total receipts since September 1st, 1883	\$43,442 96

ANALYSIS OF RECEIPTS.

For "Specials" (of which, applying on Appropriation, \$5; from Legacies, \$6,200)	8,250 54
For work of the Committee for Foreign Missions (of which from Legacies, \$4,498.50)	35,192 42
Total	\$43,442 96

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1884	\$167,835 72
Receipts for five months, exclusive of "Specials" to be paid over and above Appropriation	35,197 42
Still required during the remaining seven months of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above-mentioned appeal and close their books September 1st, next, on a cash basis	\$132,638 30

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

MARCH, 1884.

THE Monthly Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary, will be held on Thursday, March 27th, in Room 26 Bible House, New York.

A full attendance is earnestly desired.

JULIA C. EMERY, *Secretary.*

No further notice will be given.

OREGON.

THE GOOD SAMARITAN HOSPITAL AND TRAINING SCHOOL FOR NURSES—A LETTER FROM SISTER HANNAH.

PORTLAND, OREGON, January 1st, 1884.

I TAKE Mr. Boyd's place until another superintendent is appointed by the Bishop. Mr. Boyd's death was a very sad loss to the Hospital, for he was interested in every part of the work, and day and night was working for the sick, and no matter how tired he was, never complained, but was always bright and cheerful, and ready to help us all. We miss him more and more each day.

The Hospital was getting on very well. The work had increased greatly this past summer. We needed more room, so the Bishop allowed us to have the building that was formerly used as the Orphanage. It was moved up to the side of the Hospital to form a wing to the main building; but was just moved when Mr. Boyd's illness and death occurred. The work upon the building has gone on since, as we had planned together, and I hope to have the wing ready to use within a fortnight. It is fitted up entirely for women and children, and will be very nice when finished; but making over an old house is much harder than building a perfectly new one, particularly when funds are low, as the case is here.

I will give you a slight sketch of my work for a morning. I rise at six, breakfast at half-past seven, read prayers at eight. I go to talk plastering and chimneys with the

workmen; then I am wanted by the cook; then a message comes for me to go to the surgery. From there to the office, from the office to the drug store to make up prescriptions. Then I must see people who call on business, and pay bills. I go to read and pray with the dying, and so on through the day, each day bringing so many duties and cares that I can scarcely take time to think I am tired.

I have two excellent women entered on training as nurses. They are both young, but are so thoughtful and kind. I think they fully realize the sacredness of their calling.

I want more women to train. I choose young women, that is those between the ages of twenty and twenty-eight years. They are required to serve three months on probation, receiving only board and washing. At the end of that time, if they are qualified for the work and wish to stay, they sign an agreement to stay two years. They will get ten dollars a month, board and washing. They will attend lectures given by the doctors, and be taught general nursing and the preparation of food for the sick, by myself.

I follow the German plan in my training, and expect all Hospital workers to be willing and able to do anything that occasion may demand. And I do not approve of any woman taking up the work of a Sister or Nurse, when she has failed in everything else.

SOUTH DAKOTA.

AN INDIAN CHRISTMAS—FROM A LETTER
FROM THE MISSIONARY.

GREENWOOD, DAKOTA,

December 26th, 1883.

No one sent us even a shoe-string for the Yanktons' Christmas; but we had one nevertheless, and I am glad that for this year it was so.

I called the communicants together a month ago, and told them that I had no prospect of any help, and that they must do the best they could to help themselves to a feast, and give gifts to each other. I told them I would help them at the three stations with ten pounds of sugar, five pounds of rice, two pounds of tea and five dollars each; out of which I should buy ten pounds of candy and eight pounds of peanuts for each station. They appointed four collectors, to whom I gave letters to the white people in the country around, who helped them with flour, chickens, butter, pork, etc.; and the white people at the Agency gave them some money, and did some baking for them, and the Dakotas themselves gave money or provisions and gifts for each other to be put on the tree.

The Dakota women took hold of the cooking, and got up a beautiful and bountiful

feast at each of the three stations. Here at the Agency it was held on the afternoon of Christmas Day. The tree we had last evening, and it was a very pleasant and satisfactory affair.

So you see we have found that we can help ourselves. I thought we—the white people and the Church—had done it all long enough, and that it was time the Dakotas put into practice what they have learned. Of course, they were a little nervous about attempting it, but their success has been very inspiring to them.

I received nothing from abroad, but I should explain that the ladies of Jenkintown, Penn., sent me a box for the general work, which contained the sugar, rice and tea, and enabled me to give those things, also a check for twenty-two dollars, which enabled me to help in the other things somewhat.

But I have suggested to those ladies that hereafter they help us to some Christmas things, instead of sending us made-up girls' and women's wear. The time has come when we think it an injury to give such things out, except in special cases of need. We have no girls' school here now, to which to hand over such things, and special societies provide for our schools elsewhere.

NORTH CAROLINA.

FROM THE LETTER OF A COLORED CLERGYMAN
OF THE DIOCESE.

LAST summer I made a visit to the dear old town of Pittsboro', N. C., my home, from which I had been for nearly five years absent. It was, of course, a very pleasant visit, and one of the things which gave me most pleasure while there, was to visit St. Bartholomew's Mission, and to preach to a congregation of colored Church people. This was something I had not dreamed of seeing in the town of Pittsboro', and I was happily surprised to find that such a revolution had taken place during my absence.

This Mission was established by the Rev. E. N. Joyner, then the Rector of St. Bartholomew's; and I do not think it is too much to say, that there is no man in the diocese, who has the Missionary work more at heart than he. This work was started among the colored people about four years ago, soon after he had taken charge of St. Bartholo-

mew's. He began with three or four communicants and about a handful of Sunday-school scholars, who for some time had been taught in the gallery of his church. But finding this to be rather an undesirable place for the success of his effort, Mr. Joyner appealed to his vestry and members of his congregation to assist him in securing some place for the colored people, where they would probably turn out more freely, so that he might have a better chance at them. He had the hearty co-operation of his vestry and others of his parish, and was successful in renting a room for the better advancement of the work. Here he was able to hold Service for them once a month; while the Sunday-school was carried on by some of the sons and daughters of the best white families in the place.

Mr. Joyner and his corps of teachers labored faithfully; and I am proud to say that the results of their labor surpassed all expectations. Ere long it was thought ad-

visible to establish a parochial school in connection with the Mission. The services of Mr. White were secured, and he took charge of the day-school, and also acted as superintendent of the Sunday-school. He taught the children earnestly, and succeeded in gaining their whole confidence and love. God certainly has blessed the efforts put forth by Mr. Joyner and his co-workers, to build up this Mission in Pittsboro'.

The work, when I saw it, was in a prosperous condition. Instead of being in a rented room, with a handful of Sunday-school scholars and three or four communicants, the Mission had a splendid building of its own, with a room full of scholars and a goodly number of communicants. And instead of being able to have Service only one Sunday a month, they had it every Sunday. The day-school, which had to be discontinued so long for the want of funds, was in session, under the care of the Rev. E. H. Butler, who also has charge of the Mission under the Rector, Mr. White having removed to Florida. I had the pleasure of meeting the Sunday-school and hearing it recite. I was astonished to find that the children were so well acquainted with the teachings of the Church Catechism.

They showed, by their responses, that they had had the attention of earnest and proficient teachers. I found acting as teachers, while I was there, white ladies, who seemed to be devoted to the work which their Heavenly Father had assigned them.

I feel quite sure in saying that the members of this Mission consist of the most energetic and best class of colored people in the place, and they have the sympathy and best wishes of the better class of white people. I think that no one who has given anything for the support of St. Bartholomew's has any right to regret it, and I believe it is to Mr. Joyner's prudence in counsel, his swiftness in action, his great disposition to labor for the cause of CHRIST, that its success for the last four years is justly due. Few men could have so successfully gained the confidence of a whole community in so short a time as he has, and this is the great secret of his success.

[We regret to state that Mr. Joyner has felt obliged to remove from Pittsboro', to carry on work in another part of the diocese; but St. Bartholomew's remains in care of Mr. Butler, a colored Deacon, under the Rev. Wm. Walker, the new Rector of the parish.]

ALABAMA.

LETTER FROM THE TEACHER OF THE COLORED MISSION SCHOOL, MOBILE, ALABAMA.

January 19th, 1884.

THE school opened the first of January, in the new building, with about twenty pupils, boys and girls. Since then we have consented to take forty, and that number is now on our roll, though it was first thought to limit the number to thirty. Every day we have applications from parents who seem pleased with what they see and have heard of the school, and are anxious to send their children; and I have no doubt that if we had room and more teachers, we could soon have a school of a hundred pupils.

We have a good organ in the building and a paid organist (colored) who plays very well, and whose satisfactory performance adds greatly to the interest of the Services every morning. A candidate for Deacon's Orders reads the Morning Service—part of it—after singing a hymn, the Confession, the Venite, a part of the Psalter for the day, a Scripture Lesson, the Benedictus sung, the Creed, a Prayer for the school and

another hymn. These constitute the opening Service every morning. After that, and before beginning other studies, we spend nearly an hour in the study and explanation of a part of the New Testament, illustrating the life of our SAVIOUR, which I take from such of the Gospels as are most suitable to my plan, which I find must be arranged to suit the wants and comprehension of an eager and earnest audience. I do not give them anything to commit to memory for this lesson, except one verse containing the central idea of each portion. This I write on the blackboard one day for the next, and it can be easily learned by being in sight all day.

The responses in the Service and the singing are increasingly earnest and accurate, and seem to make a great impression on the children; and I believe they will come in time to love and enjoy our beautiful and impressive form so as to desire nothing more in order to express their devotions and emotions, for they are both a devotional and an emotional race.

This is new work to me, and I tell you the impression it makes upon me as the best way of describing what we are doing and what we hope to do. I must tell you also that I came to it with many misgivings in many points. These I need not mention, but you can imagine. But undertaken, I believe, from sincere desire to do all that is possible for these poor people and for our common LORD, the work has daily become more easy, more interesting and more dear to me, until now I feel, at the end of three weeks since beginning, as if I never would desire any other, and that I have been honored by being allowed to help in the elevation and Christianizing of these people. It is certainly "preaching the Gospel to the poor," and must be God's work.

Most of the children are under fourteen — none over except two. They are entirely respectful and manageable, and seem as amenable to law and to kindness as white children, so far. I may be enthusiastic or sanguine, but I have had long experience in teaching, and think I know children thoroughly; and believe I shall not have reason

to change my opinion of this school on further acquaintance.

Their studies consist of spelling, reading, writing, arithmetic and grammar. They have not been well or regularly taught, most of them, and I have no geniuses among them, so that the rest of the day, after their Bible lesson, is filled with the usual routine and drudgery of an ordinary primary school. Time and hard work will be necessary to accomplish anything beyond a foundation of an education; but I hope to attach them to me as a teacher and to the school as their school, so that they will continue from year to year.

Particularly do I desire that they may come to look upon the Church as theirs, and to love and honor "her sweet Communion, solemn vows, her hymns of love and praise," and once brought into her fold, that they may desire no other home.

There seems everything to encourage those engaged in this work, and I hope to be able to report more definite and tangible results in future.

CHINA.

ST. MARY'S HALL.

ST. JOHN'S COLLEGE, SHANGHAI,

December 29th, 1883.

I HAVE been looking up the scholarship list, and find that we are lacking two on the number that we can accommodate in the school. That is, we have thirty-eight scholarships, and we are allowed forty girls in the Hall. Would it not be well to try to fill up the list? We lost six last year, five by the death of the supporters, and one I do not know why.

This year Miss Wong is bringing her older girls into the work as much as is practicable. They always have helped in the house-keeping duties, and in the care of the smaller children. Now there are classes of women who study the Prayer Book so that they can understand the Services at Church. They have eight classes, not all outside women, but some of them women employed in our families; and while Miss Wong explains what the Services mean, the older girls teach them to read the characters. And they also learn hymns. The women come in one afternoon during the week also, as many as can be prevailed upon to do so, and learn more particularly what doctrine is taught here.

Mrs. Wie and Mrs. Yen go out in our neighborhood within a radius of two miles, and visit the women at their homes; and

whenever it is possible to do so, one of the ladies at St. John's accompanies them.

So the work among the women is being done right around us as well as we can manage it at present, but it is and must be very feeble work compared with what there is to do, and not only here but in the city, in connection with the parishes in Hongkew and Kong Wan and San Ting Kur. I am very hopeful that the time is not far distant when we can take up the work more generally.

We have promoted two babies to the school proper, and have four other babies in our very small Orphanage; two nearly two years of age, one a year, and one eight months. Kiung Ling, who is our pioneer baby, is now six years old, too old to be petted like her successors in the infant department. She studies like any of the older ones, and still preserves her reputation for ability; but alas, she shows the result of some spoiling. However, ordinary school life will soon cure her of that, I have no doubt.

We are still in hopes of having a proper Orphanage, and taking plenty of babies. If people at home could know from what utter misery each little one is rescued, I am sure we should not wait long. It is not that these people mean to be so cruel, but they are so fatally ignorant and superstitious. It is heart-rending to see or think about.

MEXICAN MISSIONS.

The Mexican League.

MRS. WILLIAM OOTHOUT, *President.*

Miss CHARLOTTE A. HAMILTON, *Secretary.*
17 West Twentieth Street, New York.

Miss M. A. STEWART BROWN, *Treasurer.*
59 Wall Street, New York.

MARCH, 1884.

MRS. HOOKER'S DEPARTURE.

MRS. HERMAN HOOKER, the Principal of the Orphanage for Girls, who has been in this country for some months, after a residence in the city of Mexico for nine years, left New Orleans for Vera Cruz on the 1st of February. Her presence among us and her interesting presentation of the work under her care has endeared her to many hearts, and her words, "I wish to feed CHRIST's lambs all the time I tarry on earth," will, we trust, continue to receive a generous response.

EXTRACTS FROM RECENT LETTERS.

BOYS' ORPHANAGE, CITY OF MEXICO,
January 16th, 1884.

"As you may suppose, we are in a most critical situation here at present, without the means to meet necessary expenses, but notwithstanding all our troubles we were enabled to enjoy with our children a 'Merry Christmas.'

"Of course we could not afford a Christmas tree, but they had, however, a nice dinner and a very pleasant time, as they are all well and strong. For this we thank God, for we could not desire a greater blessing for them.

"You will be glad to learn that Miss Grut and I have been able to collect some money and clothing for the boys of this Orphanage, and we are now busily engaged in having some underclothing made up for them, as the weather has been unusually trying and cold, and the poor little ones suffer very much. How I wish I could better the condition of their dormitory, as most of them have very poor and insufficient bed-clothing, and some of them hardly any at all. I shall pray that you may find some good charitable person who would be willing to give you even one hundred dollars for this purpose.

"On the fifth anniversary of the *Sociedad*

Protectora de la Niñez, [Society for the Protection of Children] held December 6th, about one thousand persons were present and the public press have been speaking out very favorably on the progress and the good that the city is reaping from this Society, which is aiding some five hundred destitute little ones, who would otherwise be subjected to utter misery and what is still worse, to the influence of vice. Some time ago two children were found selling matches in the street, one of them a little thief six years of age, the other his sister only five years old. Both lived by begging, wandering about during the day and sleeping under some porch at night. One day they were arrested and to the question put by the magistrate, 'Who supports your sister?' the boy answered proudly, 'I do, with whatever I can lay hands on.' There are many such unfortunates in Mexico where orphanages and kindred institutions are scarcely known.

"The Society desires to increase its income and extend its influence by a series of weekly concerts, and a fine hall is improvised at the Orphanage for Boys, by covering the open court in the centre and arranging boxes on the sides; the selections of music are well rendered and the price of admission is moderate.

"Branches of the Society are established at Nopala and other towns in connection with the Church Schools, and it numbers among its supporters the President of the Republic, members of the Cabinet and other influential men.

"The elevation of the rising generation is the safeguard of every nation; and the Rio Grande, which in much of its course is but a small stream, is the only boundary which separates us from our sister republic and its nine millions."

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from January 1st to February 1st, 1884.

ALBANY.			
Albany—St. Peter's, Miss Tweddle.....	100 00	Mrs. Astor.....	10 00
Troy—St. John's, for Mrs. Hooker's Orphanage.....	50 00	Mrs. E. C. Bogert, for Orphanage.....	10 00
		R. Fulton Cutting, Esq.....	250 00
		Julien T. Davis, Esq.....	100 00
	150 00	Poughkeepsie—"A. E. C.".....	10 00
		Rye—R. B. Chapman, Esq.....	5 00
		Yonkers—St. Paul's, Mrs. Clark.....	5 00
			623 00
GEORGIA.			
Augusta—Miss H. L. Young.....	1 00	NORTH CAROLINA.	
		Raleigh—Mrs. Lyman, toward Scholarship....	15 00
IOWA.			
Marengo—Rev. Wm. Wright.....	12 00	NORTHERN NEW JERSEY.	
		Orange—Grace, Sunday-school, Girls' Class, for Scholarship.....	20 00
KANSAS.			
Parsons—St. John's, Memorial Church.....	1 60	OHIO.	
Topeka—Mrs. Vail, for Mrs. Hooker's Orphanage.....	25 00	Cleveland—Trinity Church, "Bishop Bedell" Scholarship, \$20; "Josephine P. Boardman" Scholarship, \$20.....	40 00
	26 60		
LONG ISLAND.		PENNSYLVANIA.	
Brooklyn—Christ Church, Members, \$18; "St. James' Sunday-school" Scholarship, \$60.....	78 00	Mt. Airy—Grace, Sunday-school, toward Scholarship.....	10 00
		Philadelphia—Mrs. Biddle, for Mrs. Hooker's Orphanage, \$5; Mrs. Thomas Powers, \$10.....	15 00
MARYLAND.			25 00
Avalon—St. Paul's Sunday-school, a Class....	4 25	PITTSBURGH.	
Baltimore—An offering, in memory of a loved one, \$1; "S. M. B.", \$1.....	2 00	Pittsburgh—Through Branch League: Christ Church, Alleghany, Collection for Scholarship, \$66.70; St. Andrew's, Pittsburgh, Subscription, \$2; Calvary, East End, Subscription, \$2; A Member, \$25; "Berean" Scholarship, \$20; "R. O. B." Scholarship, \$20; Interest on endowed Scholarship, \$20.20.....	155 90
Washington (D. C.)—Mrs. M. D. Bradford, \$5; Miss Wade, \$10.....	15 00		
	21 25	SOUTH CAROLINA.	
MASSACHUSETTS.		Beaufort—A Friend.....	2 50
Boston—Through Mexican Division Wo. Aux., Mr. Russell Sturgis, Jr., \$25; Mr. Wm. C. Sturgis, \$50.....	75 00	Charleston—Miss Gadsden.....	2 00
Longwood—Mr. P. S. Parker, toward Scholarship.....	10 00		4 50
Newtown—"Churchman".....	5 00	TEXAS.	
	90 00	Little Cane—"O. W. R.", for Orphanages....	5 00
NEW JERSEY.			
Beverly—St. Stephen's Guild, toward "A. F. Bowne" Scholarship.....	5 00	VIRGINIA.	
Elizabeth—St. John's, "Sunday-school" Scholarship.....	15 00	Pedlar Mills—Rev. J. P. Lawrence.....	2 50
	20 00	Radford Furnace—Mrs. H. Leach.....	5 00
NEW YORK.			7 50
New York—Ascension, Woman's Mission Association, Miss Helen Brown.....	50 00	WESTERN NEW YORK.	
Calvary, Mrs. Bronson, for Pedro Aguilar, Holy Communion, Mrs. Abbott, \$12; Mrs. Metcalfe, \$12; Mrs. McInturn, \$10; Mrs. Von Post, \$12, for Miss Grut.....	5 00	Buffalo—St. Paul's, Collection.....	50 00
Church of the Holy Trinity, through Woman's Mission Association, for Mrs. Lever, \$50; Mrs. Shonnard, \$2; Mrs. Stevens, \$2.....	46 00		
Incarnation, Miss L. Easton, toward Scholarship.....	54 00	WEST VIRGINIA.	
St. Mark's, Mrs. Austin.....	20 00	Shepherdstown—Children of Mrs. Andrews, Mite-boxes.....	2 50
St. Thomas', Mrs. Leavitt, for Lina Mota.....	5 00		
"Anonymous".....	3 00	Receipts for the month.....	1,347 25
	50 00	Amount previously acknowledged....	6,611 65
		Total receipts from April 12th, 1883.....	<u>\$7,958 90</u>

. Contributions are earnestly solicited, and may be forwarded to the Treasurer of the Mexican League, Miss M. A. STEWART BROWN, care of Messrs. BROWN BROS. & Co., 59 Wall Street, New York.

All funds will be forwarded through Messrs. Brown Bros. & Co., and disbursed by an officer of the London Bank of Mexico and South America, who has most kindly accepted this office, for the support of those branches of the work approved by the Mexican Commission of Bishops.

AMERICAN CHURCH BUILDING FUND COMMISSION.

The Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L.,
President.
Bishops STEVENS, WHIPPLE, CLARSON, JAGGAR,
ELLIOTT, DOANE, GILLESPIE AND WHITEHEAD,
Vice-Presidents.
WILLIAM G. LOW, Esq.,
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The Rt. Rev. JOHN SCARBOROUGH, D.D.,
Chairman Executive Committee.
The Rev. NOAH HUNT SCHENCK, D.D.,
Chairman Advisory Committee.
Mr. JAMES M. BROWN,
Treasurer.
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MR. GEO. C. HANCE,
MR. CORNELIUS VANDERBILT,
ELBRIDGE T. GERRY, Esq.,
Executive Committee.

OFFICE: 26 BIBLE HOUSE, NEW YORK.

PARAGRAPHS.

APPLICATIONS continue to come to the Commission from many quarters asking for loans to assist in building churches. The requests for loans are much in excess of those for gifts.

The General Convention asked *every* congregation to make an offering once a year, for three years, to the Commission. Less than one-twentieth of the congregations did so. Yet more than one-twentieth of \$1,000,000 was raised. It is a sum in arithmetic. If *all* had contributed, the desired amount would have been received. Yet, each year gives largely increased co-operation.

Will each Rector, to whom these lines may come, please see that his congregation makes an annual offering to the Building Fund?

The Commission is not disconcerted because the request of the General Convention was not heeded by the whole Church. Always and everywhere a margin must be allowed. In Queen Anne's reign an Act of

Parliament was passed directing that fifty new churches should be built in London; yet, of this number only eleven were actually erected.

Our country is filling rapidly with population. It is most wise for Churchmen to prepare church accommodation. History should teach us. London contains now more than one hundred times as many people as in the fourteenth century. Yet, for two and one-half centuries after the Reformation little was done. This increase, and 400,000 people were divided between thirty-three parishes. We must not repeat that mistake in the thriving towns of our country.

The churches the Commission helps to build are *meant for use*. They help to worship God with the order, reverence, solemnity, and beauty of the Church Services. It is not necessary to make an edifice bald, and dreary, and slovenly under the plea of having it cheap. It is a religious economy to pay some attention to church architecture.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1883, to February 1st, 1884.

ALBANY.		CALIFORNIA.	
Delhi—W. H. Griswold.....	35 00	Fresno—St. James'.....	7 05
Hoosick Falls—St. Mark's.....	10 00		
Malone—St. Mark's.....	10 00		
Potsdam—Trinity Church.....	28 97		
Troy—St. John's.....	48 75		
	132 72		
		CENTRAL PENNSYLVANIA.	
		Leacock—Christ Church.....	2 96
		Lebanon—St. Luke's.....	134 16
		Nickel Mines—Grace.....	2 90

<i>Paradise</i> —All Saints'.....	6 94	<i>Massillon</i> —St. Timothy's.....	14 00
Rev. J. McA. Harding.....	5 00	<i>Medina</i> —St. Paul's.....	1 75
<i>Mauch Chunk</i> —St. Mark's, special for Bishop		<i>Mt. Vernon</i> —St. Paul's.....	36 00
Spalding.....	77 45	<i>Norwalk</i> —St. Paul's.....	10 00
<i>Williamsport</i> —Trinity Church.....	16 91	<i>Painesville</i> —St. James'.....	8 67
		<i>Ravenna</i> —Grace.....	1 33
		<i>Rockport</i> —Ascension.....	10 00
		<i>Warren</i> —Christ Church.....	5 64
		<i>Youngstown</i> —St. John's.....	55 34
			1,678 17
COLORADO.		PENNSYLVANIA.	
<i>Greeley</i> —Church of the Holy Trinity.....	4 00	<i>Philadelphia</i> (Lower Dublin)—All Saints'... ..	24 34
CONNECTICUT.		Church of the Holy Trinity, Mr. Lemuel	
<i>Southport</i> —Trinity Church.....	14 00	Coffin, for Church Building in Western	
FLORIDA.		Texas, \$250; Utah, \$250; South Dakota,	
<i>Mandarin</i> —Church of Our Saviour.....	9 00	\$250; Washington Territory, \$250.....	1,000 00
IOWA.		St. James', "M. R.".....	100 00
<i>Clinton</i> —St. John's.....	6 00	(Germantown)—St. Luke's.....	54 50
LONG ISLAND.		Mr. J. S. Whitney.....	25 00
<i>Brooklyn</i> (Heights)—Grace.....	128 72	Mr. Henry L. Fell.....	20 00
Grace Chapel.....	11 13	<i>North East</i> —Holy Cross.....	2 00
Church of the Mediator.....	5 00		1,225 84
Church of the Redeemer.....	49 71	PITTSBURGH.	
St. Anne's, of which William Wallace, \$15	25 00	<i>Newport</i> —Trinity Church.....	88 67
St. Mary's.....	50 21	<i>Pittsburgh</i> —St. Andrew's.....	38 96
Mr. Wm. G. Low, for Church at Shell	50 00	<i>Ridgeway</i> —Grace.....	16 58
Lake, Wisconsin.....	17 41		144 21
<i>Manhasset</i> —Christ Church.....	337 18	RHODE ISLAND.	
MASSACHUSETTS.		<i>Warren</i> —St. Mark's.....	17 30
<i>Boston</i> —All Saints'.....	5 00	SOUTHERN OHIO.	
"Anonymous".....	2,000 00	<i>Piqua</i> —St. James'.....	10 38
<i>Haverhill</i> —Trinity Church.....	25 00	<i>Portsmouth</i> —All Saints'.....	15 00
<i>Holyoke</i> —St. Paul's.....	11 55		25 38
<i>Lowell</i> —St. Anne's.....	24 40	TENNESSEE.	
<i>Quincy</i> —Christ Church.....	13 05	<i>Memphis</i> —Calvary.....	9 50
	2,079 00	VERMONT.	
MICHIGAN.		<i>Castleton</i> —Miss Ella A. French.....	1 00
<i>Flint</i> —St. Paul's.....	16 50	Miss Alice M. French.....	1 00
MINNESOTA.			2 00
<i>White Earth</i> —St. Columba.....	200 00	WESTERN MICHIGAN.	
NEW JERSEY.		<i>Hastings</i> —Emmanuel Church.....	1 72
<i>Elizabeth</i> —St. John's.....	25 00	WESTERN NEW YORK.	
<i>Lakewood</i> —Mr. C. G. Mitchell.....	50	<i>Brockport</i> —St. Luke's.....	5 00
<i>New Brunswick</i> —St. John the Evangelist.....	65 00	<i>Buffalo</i> —St. John's.....	5 00
<i>Princeton</i> —Trinity Church.....	21 14	<i>Canandaigua</i> —St. John's.....	22 77
NEW YORK.		<i>Corning</i> —Christ Church.....	6 60
<i>Barrytown</i> —Memorial Church of the Evan-	111 64	<i>Fredonia</i> —Trinity Church.....	8 35
gelist.....	7 13	<i>Geneva</i> —St. Peter's.....	19 27
<i>East Chester</i> —St. Paul's.....	6 22	<i>Lyons</i> —Grace.....	19 76
<i>Mattawan</i> —St. Luke's, "A Member".....	100 00	<i>Mount Morris</i> —St. John's.....	3 62
<i>Monticello</i> —St. John's.....	3 14	<i>Rochester</i> —Christ Church.....	10 59
<i>New York</i> —Church of the Holy Trinity.....	26 84	Epiphany.....	12 53
St. Augustine's Chapel.....	28 15		113 49
St. Barnabas' Chapel.....	1 47	WEST VIRGINIA.	
Rev. H. C. Mayer.....	2 03	<i>Grafton</i> —Church of the Good Shepherd.....	100 00
(Fordham)—St. James'.....	21 00	<i>Parkersburgh</i> —Trinity Church.....	13 07
St. Luke's.....	74 00	UTAH AND IDAHO MISSION.	
St. Michael's.....	11 00	UTAH.	
St. Thomas'.....	195 24	<i>Salt Lake City</i> —Rt. Rev. D. S. Tuttle, D.D....	5 00
"Mrs. J. M.".....	200 00	St. Mark's, C. W. Lyman, \$10; G. M.	
"Trust".....	100 00	Scott, \$10; Mrs. N. F. Putnam, \$10.....	30 00
<i>Philipsbetown</i> —St. Philip's.....	50 00		35 00
<i>Port Chester</i> —St. Peter's.....	16 36	IDAHO.	
<i>Rye</i> —Christ Church.....	20 00	<i>Boise City</i> —St. Michael's Church and S. S....	30 65
Mr. R. B. Chapman.....	5 00	SOUTH DAKOTA MISSION.	
<i>Scarsdale</i> —St. James the Less.....	15 00	<i>Choteau Creek</i> —Chapel of the Holy Name... ..	2 39
<i>Sing Sing</i> —Trinity Church.....	32 18	<i>White Swan</i> —Chapel of St. Philip the Deacon	4 33
<i>Staten Island</i> —Mrs. R. H. S.....	5 00	<i>Yankton Agency</i> —Cathedral of the Holy Fel-	
<i>Tuckahoe</i> —St. John's.....	5 01	lowship.....	3 48
	924 77		10 20
NORTHERN NEW JERSEY.		Received from September 1st, 1883, to Feb-	
<i>Morristown</i> —Church of the Redeemer.....	52 82	ruary 1st, 1884.....	7,552 53
<i>Passaic</i> —Miss Sarah A. Minett.....	5 00	Total amount received for the	
	57 82	Permanent Fund from Janu-	
OHIO.		ary 5th, 1881, to February	
<i>Cleveland</i> —Grace.....	300 00	1st, 1884.....	52,880 51
St. James'.....	3 63	Special Donation Fund for	
St. Mark's.....	10 00	Church Building at points	
St. Paul's.....	725 00	designated by Contributors.....	1,487 65
Trinity Church.....	438 61		\$54,368 16
<i>Collamar</i> —St. Paul's.....	5 0		
<i>Collamar</i> —"A Friend".....	5 00		
<i>Coshocton</i> —Mr. W. S. Crowell.....	10 00		
<i>Cuyahoga Falls</i> —St. John's.....	6 15		
<i>Gambier</i> —Church of the Holy Spirit.....	30 00		
<i>Lima</i> —Christ Church.....	2 00		

JEWISH MISSIONS.

Board of Managers.

The Rt. Rev. H. POTTER, D.D., LL.D., D.C.L., *President.*

Rev. Thomas Gallaudet, D.D.,
" William A. Matson, D.D.,
" Joshua Kimber,
" Jacob S. Shipman, D.D., D.C.L.,
" T. Stafford Drowne, D.D.,
" Henry Y. Satterlee, D.D.,

Mr. James Pott,
" Henry Rogers,
" William G. Davies,
" John L. Burdett.

Rev. C. ELLIS STEVENS, *Secretary*,
37 Bible House, New York.

Mr. WILLIAM G. DAVIES, *Treasurer*,
37 Bible House, New York.

Form of Bequest for Jewish Missions.

*I give, devise, and bequeath, to the Church Society for Promoting Christianity amongst the Jews, organized in the City of New York, and incorporated under the general laws of the State of New York, _____
for the use of the Society.*

MARCH, 1884.

RABBIS AT A SERVICE.

ON the occasion of the baptism of a Jewish Christian at Emmanuel Chapel for Jews, New York, on the Feast of the Epiphany, there were present in the congregation two Rabbis, one of whom has been for some time under instruction in Christianity.

WORK BY PAROCHIAL CLERGY.

A RENEWED call has been sent out recently, asking for co-operative work among the Jews by the parish Clergy in towns and villages, and has received very hearty response. The number of Clergymen engaged in quiet and systematic effort to extend the influence of the Church in this direction has considerably increased. This branch of the Society's work already extends into forty dioceses and ten jurisdictions.

FACTS THAT OUGHT NOT TO BE FORGOTTEN.

IN the revival of Jewish Missions which has marked the present century, the Church of England has taken the lead. The London Society for Promoting Christianity amongst the Jews, established in 1809, now enjoys an annual income of nearly \$200,000, and employs a force of 136 Missionaries. The decade 1840 to 1850 is noteworthy as having witnessed a signal outburst of Missionary activity throughout Europe in behalf of the Jews. The Mission of the Established and of the Free Churches of Scotland, the British Society—supported by dissenters—the Westphalian Society, the Lutheran Society of Germany, and the Norwegian Society, all date from these years. The same decade marks the beginning of Jewish Missions in the American Church.

At the General Convention which met in 1841, in St. Paul's Chapel, New York, the subject was brought before the House of

Deputies and the following resolutions were passed by both houses, viz.:

Resolved, 1st, That this Convention feels a deep interest in the recent movements in behalf of the Jews, and in the faithful zeal of our Mother Church of England in the same cause; and believes that the time has come when a similar movement may be made by our own Church, through the agency of the Domestic and Foreign Missionary Society.

Resolved, 2d, That this Convention invite the early attention of the Board of Missions to the subject of the condition of the Jews, especially of such as reside in the United States; and to mature and adopt such measures as may be deemed proper, for bringing them to the unity of the faith, the bosom of the Church of God, and the saving knowledge of the Messiah. (*Journal*, 1841, pp. 25-71.)

Accordingly the Domestic Committee examined the condition of the field, and entered into correspondence with the Society

of the Church of England, presenting to the Board of Missions at the Annual Session of 1843, a report in favor of the practicability and desirability of the work.

At the General Convention which met at Philadelphia the following year (1844), Bishop Gadsden, of South Carolina, presented in the House of Bishops a resolution, "that a committee be appointed to prepare a translation of the Book of Common Prayer of our Church into the Hebrew language, availing themselves, according to their discretion, of the translation of the Book of Common Prayer of the Church of England." (*Journal*, 1844, p. 136.)

A memorial was also presented in the House of Bishops by Bishop Hopkins, of Vermont, from a number of Christian Jews in New York, praying that a Missionary might be provided, and a chapel for Jews erected in that city.

The matter was referred as "of very great importance and of bounden duty" to the Board of Missions.

Thus two successive General Conventions had taken action referring the subject of Jewish Missions to the Board of Missions.

In June, 1845, the Rev. J. P. Labagh became Missionary among the Jews in New York, under the Domestic Committee.

At the next annual session of the Board of Missions (1846), a report was adopted as follows:

"The claims of the ancient people of God are entitled to the most cordial consideration from the members of our Church. The Committee agree with the Domestic Committee in the opinion that sums held by the treasurer of the Mission to Jerusalem, or for the Indian Bishopric, be appropriated, with the consent of the donors, towards the erection of the contemplated chapel for Jews in the city of New York."

Recommendation was also made that a collection be taken annually on Good Friday for the work. Several of the Bishops took order accordingly.

In the October number of *THE SPIRIT OF MISSIONS* of that year, it was suggested extending the work of the Mission over the principal cities of the United States. The Church of the Redemption, on Sixth Street, New York, was purchased, and part payment made. Services were opened the first Sunday in Advent. In March following, after three months of work, six Jewish communicants were reported, the number be-

coming eight in June; with a steady attendance of Jews at the Services. Bishop De Lancey confirmed at the chapel on Good Friday (1847).

THE SPIRIT OF MISSIONS continues to be filled with accounts of the work and its progress—the Rev. Mr. Labagh acting as Missionary for about two years and a half. In December, 1847, the Rev. Thomas Cook was appointed Missionary, and the Mission was transferred to St. Simon's German Free Episcopal Church, in Houston Street, where regular attendance of Jews at Services, and the presence of Jewish communicants, were reported, the Rev. Mr. Cook continuing his work to the latter end of the year 1852. At the annual meeting of the Board of Missions, 1853, the Rev. Dr. Henry W. Lee presented a resolution "that all moneys transmitted to the treasurers of the Domestic or Foreign Committee for the conversion of the Jews, not otherwise designated, shall be sent to the treasurer of the Society for the Promotion of Christianity among the Jews in London."

This session of the Board of Missions was called upon to meet a very discouraging condition of the whole Mission field, caused by a steady decrease for several years of the offerings of the Church. In this general falling off of the support of Missions, doubtless the Jewish suffered together with the other branches of the Mission work. No other cause is assigned for the action taken save the existence of a financial crisis. The work was not abandoned in principle, for the resolution points to the English as a worthy and proper object for offerings. In subsequent numbers of *THE SPIRIT OF MISSIONS* reports were published concerning this work of the Church of England. By action of the General Convention at two consecutive sessions, and by the repeated and emphatic action of the Board of Missions, the American Church had placed itself in the line of aggressive Jewish Missions.

At the General Convention which met at Richmond in 1859, a memorial on the subject was presented from Rev. John C. Jacobi, of the Diocese of Connecticut, and was read in the House of Bishops by the Bishop of Maine (Dr. Burgess). On the tenth day of the session, October 15th, report was made upon it, and action taken in the following form, viz.:

"The Committee on Domestic Missions, to

whom was referred the memorial of the Rev. John C. Jacobi, Deacon, on Missions to the Jews, beg leave to report the following resolution:

“Resolved, That this house fully recognize the duty and importance of special efforts for the conversion of the multitude of the Hebrew race who still reject the Gospel of the Son of God; and commend such efforts, wherever the providence of God shall provide them, to the prayers and efforts of the Church in general, and to the affectionate supervision of each Bishop in whose diocese they may be undertaken.

“JACKSON KEMPER,

“GEORGE BURGESS,

“HENRY W. LEE.”

As a result of this action, an organization was at once formed in New York, known as the Church Mission to the Jews, and the Rev. Mr. Jacobi was appointed its first Missionary. He was succeeded by other Missionaries; and, at an early stage, a Missionary school for Jewish children was established, which is still in successful operation after an existence of over twenty years.

In 1877, several Bishops and others, and several members of the Domestic and Foreign Missionary Society (including an ex-Secretary, the late Dr. Denison, and both the then Secretaries for Domestic and Foreign Missions), were actively concerned in examining the practicability of extending Jewish Missions throughout the country. Much time was spent in study of the field and its problems, and a correspondence was opened with the Society of the Church of England, which again heartily aided the cause. The members for the time being of the Church Mission to the Jews, including some who had been connected with it from the beginning, took part in this work of enlarge-

ment and reconstruction. The completed organization and the incorporation took place January 10th, 1878. The work, the funds and the official membership of the Church Mission to the Jews were continued to the Church Society for Promoting Christianity amongst the Jews, as the new title was. This Society has been adjudged the legal representative of the Society which had its origin in the action of the General Convention of 1859.

To summarize: The General Convention has spoken three times in clear terms on the subject of the importance and obligation of Jewish Missions. The Board of Missions has repeatedly taken action in the same direction, and for a long time conducted Mission work among the Jews in New York, finally discontinuing it at a financial crisis of the Missions of the Church, but at the same time directing offerings to be sent out of the country for support of the Jewish work of the Church of England. After a lapse of a few years a Society was organized in New York under the last action in General Convention, which has grown into the Church Society for Promoting Christianity amongst the Jews. Under this Society the work has been authorized further by nearly all the Bishops of the Church (in accordance with the terms of the resolution in General Convention), each Bishop acting for his own diocese — the combined Episcopal authorization being additional to that under which the work originated.

This Society, which has now become auxiliary to the Board of Missions, is accomplishing for the first time the extension of Jewish Missions over the territory of the United States.

MISSIONARY SCHOOL IN ST. LOUIS.

MISS A. M. FINKLESTEIN, teacher in charge of the new Missionary School for Jewish children in St. Louis, though not a Jewess, is a native of Jerusalem. Of her experiences among Jewish parents and their children she thus writes:

“They cannot understand my knowing their creed, customs, traditions, etc., so thoroughly, sometimes even better than themselves, and yet not being one of them. They are, if possible, even more surprised at my openly avowed love for the Holy Land

and admiration and veneration for the ancient prophets, lawgivers, heroes and saints, that the Israelite nation has given the world, and still gives in modern days. It makes me feel indignant sometimes to see how modern sceptics and some so-called Christians have made Jews almost afraid and ashamed to speak openly of the important place they occupied in the history of the past and of their hopes for the future, or to make inquiry regarding that beautiful and sunny land where the thermometer never

goes down to thirty degrees below zero, as it has stood here for a while during the past week. And, Oh! it goes to my heart to see the look of yearning love and longing that comes over their countenances when they can converse of these things, and feel that there are those among so-called Gentiles who hold these things as a sacred reality, and do not put on patronizing airs while asking them if they hope to *return* to a land where *they* personally have never been. I do believe that if the Jews could but realize that JESUS was a Jew, loved His nation even more than they do, loved His beautiful sunny land, labored all His life to make them great by the only way by which individuals or nations can achieve true and lasting greatness and power, they would receive Him to their hearts and love. But I do believe that most of them have come to regard Him almost as a hostile alien whom the Gentiles worship in place of JEHOVAH. . . . One of the Jewish pupils asked if I had been to their synagogue, 'which had two little golden dogs over the altar?' Over the altar and the recess in which the rolls of the law are kept there are the two tables of the Commandments in white and gold, upheld on either side by a golden lion. When I told the children what they were, and that the lion was the insignia of the tribe of Judah and was borne on the royal standard, they were delighted, and asked if there would be anything of it in the Bible. I told them that there was a great deal about the Lion of the Tribe of Judah, and they were much pleased and said they never supposed there were so many beautiful things in it, but thought it was all about not being bad and how the bad would be punished." . . .

One of the scholars having made some reference to the Jewish religion: "'Oh,' said another Jewish girl, 'that is just the Jewish religion that Miss Finklestein teaches us every day. I always tell my papa and mamma every evening about our Scripture lesson, and they say that that is exactly the Jewish religion, and that the teacher seems to know more about it than some of the Jews themselves.' 'But,' said another, 'how is it that you have exactly the same religion as the Jews, and yet you are a Christian?' I told them that what they called Christian was just the Jewish faith and the

Jewish Church, only that we believed Messiah had already come, and that was why we had been named Christians or Messiahites—and that CHRIST was simply Messiah in Greek, that in the Arabic a Christian was Maseehi, or follower of the Anointed. They said that sounded just like Hebrew, and thought it beautiful. I asked if they knew of what nation JESUS was? 'Why, He was a Jew, was He not?' 'Yes,' said I. 'Then, why do the Christian children always call us "Dirty Jews?"' I told them that a child who was truly a Christian would not say such things. 'And did not the Gentiles kill CHRIST?' Valerie again asked. 'Yes,' I said, 'the actual deed of and scourging and crucifixion was done by the Romans.' 'Then,' said Rosa, in triumph, 'the Jews did not kill Him after all, and indeed He was very good. My father says He always taught good things, so far as he knows.' 'And the Christians have no right to teach their children to call us CHRIST-killers,' continued Valerie indignantly. 'No, dear children,' said I; 'so far as that goes, both Jews and Gentiles joined in putting CHRIST to death, for the Jewish rulers delivered Him up.' 'But,' said they, 'the people are not always to blame for what the rulers do.' . . . 'And so you true Christians are only Jews after all, for you have the same Bible and the same faith and the same holy days, and you took it all from us, did you not?' 'No, dears,' I said, 'we did not take it from you, but you took us into your Church, for, for a long time you would not receive us, till St. Peter had a vision which taught him that God wished all men to be saved, etc.' 'Then,' said the girls triumphantly, 'it is just this: we are the Jews that think Messiah will yet come, and you are the Jews that believe JESUS was He.' 'Even so,' I answered. 'I'll tell you what, teacher,' concluded Valerie, 'when the Christian children used to call me CHRIST-killer, I would get so angry and say—Yes, I would kill Him again if I had a chance. But I would not like to say such a thing again, after what we have talked to-day.' I sent them away then to play a little, praying that the dear Saviour would gently draw these fiery young hearts into His own service."